

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

Editorial and Executive Office: 214 West Wesley Street, Wheaton, Illinois

An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

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The Woman Of Pleasure

By T. DeWitt Talmage, D.D.
(1832-1902)

"She that liveth in pleasure is dead while she liveth."
—I Tim. 5:6.

It is a strong way of putting the truth, that a woman who seeks in worldly advantage her chief enjoyment, will come to disappointment and death.

My friends, you all want to be happy. You have had a great many recipes by which it is proposed to give you satisfaction—solid satisfaction. At times you feel a thorough unrest. You know as well as older people what it is to be depressed. As dark shadows sometimes fall upon the geography of the school-girl as on the page of the spectacled philosopher. I have seen as cloudy days in May as in November. There are no deeper sighs breathed by the grandmother than by the granddaughter. I correct the popular impression that people are happier in childhood and youth than they ever will be again. If we live aright, the older we are the happier. The happiest woman that I ever knew was a Christian octogenarian; her hair white as white could be; the sunlight of Heaven late in the afternoon gilding the peaks of snow.

I have to say to a great many of the young people of this church that the most miserable time you are ever to have is just now. As you advance in life, as you come out into the world and have your head and heart all full of good, honest, practical, Christian work, then you will know what it is to begin to be happy. There are those who would have us believe that life is chasing thistle-down and grasping bubbles. We have not found it so. To many of us, it has been discovering diamonds larger than the Kohinoor, and I think that our joy will continue to increase until nothing short of the everlasting jubilee of Heaven will be able to express it.

Horatio Greenough, at the close of the hardest life a man ever lives—the life of an American artist—wrote: "I don't want to leave this world until I give some sign that, born by the grace of God in this land, I have found life to be a very cheerful thing, and not the dark and bitter thing with which my early prospects were clouded."

Albert Barnes, the good Christian known the world over, stood in his pulpit in Philadelphia at seventy or eighty years of age and said: "This world is so very attractive to me, I am very sorry I shall have to leave it."

I know that Solomon said some very dolorous things about this



Dr. T. DeWitt Talmage

world, and three times declared: "Vanity of vanities, all is vanity." I suppose it was a reference to those times in his career when his seven hundred wives almost pestered the life out of him! But I would rather turn to the description he has given of religion, when he says in another place: "Her ways are ways of pleasantness, and all her paths are peace" (Prov. 3:17). It is reasonable to expect it will be so.

(Continued on page 7)

In Bible Prophecy

WHERE ARE WE?

By Rev. Arthur Petrie, Th.D.
Professor Simpson Bible Institute
5400 Keystone Place, Seattle 3, Washington

James H. Brookes, in his famous book, *Maranatha*, tells us that "toward the close of the tenth century, the most intense excitement prevailed throughout a large part of Europe, owing to a belief which extensively prevailed, that at the end of the first thousand years of the Christian era, Christ would return to the earth. Multitudes sold their estates to unbelievers and gave away the proceeds in charities, business was neglected, the fields were left uncultivated, and for some years the wildest confusion and terror reigned" (Chap. 18.)

They thought that they were at the Millennium. They were right in looking for the coming of the Lord from Heaven; they were wrong in dating it at A.D. 1000, and in abandoning their labors.

D'Aubigne, in his massive work on "The Reformation" tells us that Martin Luther, "dreading lest the end of the world should arrive before he had translated all the Bible, published the book of Daniel separately" (Vol. IV Bk. 14, Ch. 1). Luther did that because he said that Daniel was "a work for these latter times." He was right in considering Daniel a book for the end times, but they were not then at those times.

Toward the close of our Lord's ministry in Palestine, the people "thought that the kingdom of God should immediately appear." (Lk. 19:11). The Lord had to tell them a parable to correct their thinking along that line.

In the days of the Apostle Paul, the Thessalonian Christians were led to believe that "the day of the Lord was then present."—II Thess. 2:2. (Such is the reading of the best Greek Texts, and so states Bengel in his Gnomon of the New Testament.) Through a letter purporting to have come from their Apostle Paul, they were shaken in mind, thinking that the Lord had come, as taught them in I Thessalonians 4:16,17, and they were left to go through the judgments of the "day of the Lord." Some, even in those days, tried to convince the Thessalonian believers that they were in the times of "the day of the Lord." It caused disturbance and confusion.

In our day many Christians are shaken in mind and confused be-

In this verse our Lord didn't say, "Except your righteousness exceeds the righteousness of the publicans and sinners, ye shall in no case enter into the kingdom of heaven." If you and I saw a neighbor staggering home drunk we would be quick to say, "Unless your righteousness exceeds that, you will never get to Heaven." If we see in the morning edition that a man shot and killed his wife and children after returning from a gambling spree, we would say, "Unless your righteousness

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cause they do not know where we are in the plan and purpose of God. In days of old there were "children of Issachar . . . that had understanding of the times, to know what Israel ought to do" (I Chron. 12:32). Surely the Lord's people of today may have understanding of the times, to know what we ought to do.

In considering where we are, we shall first, in the light of Scripture, consider

Where We Are Not

1. We are not now, nor have we been, in the "time of Jacob's trouble."

Some one asked me recently, "Is this the time of Jacob's trouble?" (Continued on page 8)

How I Am Going To Heaven

By Evangelist Joe Miller
Mechanicsburg, Pennsylvania

"For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."—Matt. 5:20.

gets beyond that, Heaven could never be your home."

Do you know what Jesus said? He took the finest, most straight-laced, church-going people of His time and He said, "Unless your righteousness exceeds that, you will in no case enter the kingdom of heaven."

The Pharisees were strict. They followed their foolish tradition to the last letter. They observed the Sabbath. They rested on that day to the extent that they wouldn't eat an egg laid on the Sabbath. They even pulled the tacks out of their shoes so that no-one could accuse them of carrying a burden and thus breaking their law.

But all their righteousness was on the outside. And the soul of a Pharisee, your soul, and my soul, every soul is just like a fence—all the whitewash on earth will not make it any stronger.

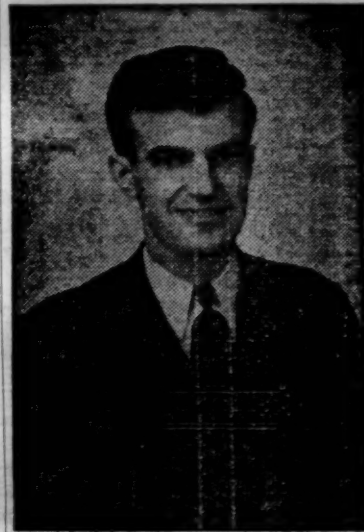
Here is a man in the death row sentenced to die next month. Last night he awoke with a terrible disease raging in his body. Now if the doctors cure him of the dis-

ease, he will die next month anyhow. And if he should get a pardon but no cure, he would never live to go free.

Here's a sinner. If God pardons me of all my offenses and doesn't give me a new heart, I will die anyhow. If God could give me a new heart but not pardon me for my offenses, I would still never be free.

Do you know what we need? We need a pardon on the outside and a completely new heart on the in-

(Continued on page 4)



Evangelist Joe Miller

DOES THE EDITOR COMPROMISE?

A beloved brother, pastor of a strong fundamental Baptist church, an out-and-out soul winner, member of the Baptist Bible Fellowship, writes me as follows:

"There is another matter I want to discuss with you, but before I do, I want to make it clear that I consider you my friend and I give to you the same right to carry out your convictions that I ask for myself."

"More and more the need is pressed upon us to make a separate stand from that which is tainted with modernism, and it greatly disturbed me that you printed an article by C. Oscar Johnson of St. Louis. I am sure you are familiar with his associations with the rank modernistic organizations including the Northern Baptist Convention and the National Council of Churches. Although his article had to do with Billy Graham's revival, the fact that you published an article by him leaves the impression in the minds of the people that you endorse him. I am not trying to tell you what you should publish in your paper—that is your business, not mine—but very frankly, the publishing of this article has put a question mark in the minds of a great many of our brethren and some of us believe that it was a compromise on your part."

"Another thing, Brother Rice, I am in absolute disagreement with your constant teaching through your paper that it is not necessary to give your tithes and offerings through the church. Again may I say, I respect your right to believe, teach, and publish your convictions, but I do not want these things taught to my people because I do not concur in them."

"I believe that great importance should be given to God's plan to

the local church, and the members of the church should give their tithes through their church. I certainly have no objections to my members supporting good religious works, but it should be done over and above their tithe. . .

"I shall pray for your work and will be glad to see you and hear from you at any time."

"You will be happy to know God is blessing our work here. Our Sunday school is running better than 200 above last summer. And God is still blessing with souls."

Sincerely yours and His,

The editor's answer is as follows:

July 22, 1953

Dear Brother —

I think that you have a misunderstanding of the situation which I believe that time and the evidence will thoroughly clear up. My own deep friendship for you and my admiration of your work continues the same. And as far as that is concerned, if I never had a kind word from you in the world, if you go on winning souls and fighting sin and standing up for Christ and the Bible, I will be for you out and out, and will thank God for you.

I note what you say about Dr. C. Oscar Johnson of St. Louis. As far as I know, all I ever published by Dr. Johnson was a testimony about the Billy Graham revival incorporated in an article about the revival in St. Louis written by Jerry Beaven. In that I may

(Continued on page 9)

3 Giant Rallies

19th Anniversary of SWORD OF THE LORD

1. Moody Church, Chicago, Monday night, September 28
2. Emmanuel Baptist Church, Pontiac, Michigan, Wednesday, September 30
3. Highland Park Baptist Church, Chattanooga, Tennessee, Friday, October 2

By Editor John R. Rice

September 28, 1934, the first issue of THE SWORD OF THE LORD came out at Dallas, Texas, while the editor was pastor of the Galilean Baptist Church. There were four pages, the circulation was mainly local. Now THE SWORD OF THE LORD reaches many thousands of subscribers in every state in the United States, and in some eighty foreign countries. Some 20,000 ministers receive THE SWORD OF THE LORD, and it is read by subscribers from dozens of denominations.

So next September 28, 1953, THE SWORD OF THE LORD will be nineteen years old. We will celebrate the event that week by three giant one-day rallies. The first rally, Monday night, September 28, is to be in famous Moody Church, Chicago. The second rally will be Wednesday night at the Emmanuel Baptist Church, Pontiac, Michigan, where Rev. Tom Malone is pastor. The third rally will be held Friday at famous Highland Park Baptist Church, Chattanooga, in connection with that church and Tennessee Temple Schools. What thrilling music! What addresses and testimonies by famous Christian leaders! What fellowship! What plans for the future! From all over America, we trust, people will come to one or more of these giant rallies.



Dr. Bob Jones, Sr.

Moody Church, Chicago

The first of these great nineteenth anniversary rallies will be at Moody Memorial Church, Chicago.

D. L. Moody himself founded Moody Church. First he started a Sunday School in North Market Hall. Then after the Chicago fire, he built a "North Side Tabernacle," occupied for two years. Then he built the Illinois Street Church, Chicago, and this congregation came later to be known as Moody Memorial Church. The congregation later met in a large auditorium seating 1,500 which was the auditorium of Moody Bible Institute. In Paul Rader's day, a large tabernacle was built in which thousands were saved. Then in the pastorate of Dr. P. W. Philpott, the present tremendous structure was built, costing about one million dollars. It is known as the cathedral of fundamentalism, because of its size and splendor. It has 4,040 opera seats. Dr. H. A. Ironside was pastor here some fourteen years, before his resignation and his recent death. Rev. Alan Redpath of England has been elected new pastor of Moody Church and we trust will be on hand for our great SWORD rally, September 28.

What giants of the pulpit have preached in this great church! Among the pastors have been D. L. Moody, Dr. R. A. Torrey, Dr. A. C. Dixon, Paul Rader, Dr. P. W. Philpott, and Dr. H. A. Ironside. Here, some eight blocks from where D. L. Moody started the church and his famous Moody Bible Institute stands one of the largest and most beautiful church auditoriums in the world. We hope to see 4,040 people jam the building to the doors on September 28.

What a Day's Program!

Details of the program will be given in full soon. Meantime, we have already secured Dr. Bob Jones, Sr., Dr. D. A. McCall, and



D. L. Moody, famed evangelist who founded Moody Church

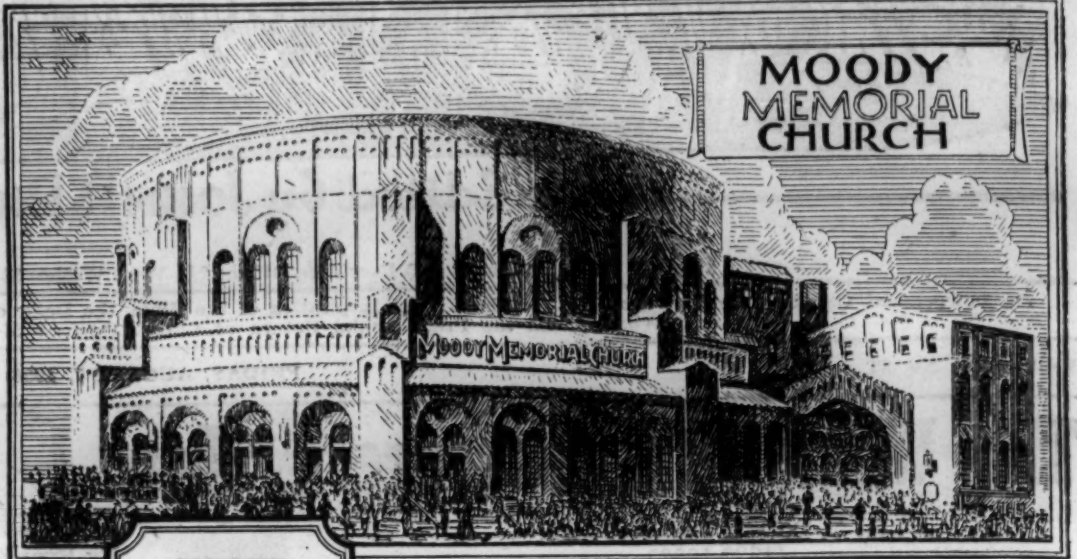
Evangelist Bill Rice to help this editor on the program. Your heart will be lifted with great music. We will celebrate the blessings of God upon THE SWORD OF THE LORD and tell of future plans. We will have a great challenge to soul winning and revival. The public from far and near will meet workers of THE SWORD OF THE LORD.

A morning service may be provided with two speakers. We expect announcements in the next week or two.

Two p.m., special music, messages by Dr. D. A. (Scotchie) McCall and John R. Rice.

Six p.m., giant banquet, testimonies by famous Christian leaders, special music, address by Dr. Bob Jones, Sr.

Seven p.m., in great Moody Church Auditorium, thrilling song service, special music, messages by John R. Rice and by Dr. Bob Jones, Sr.



**SWORD
RALLY
HERE
SEPT. 28**

Emmanuel Baptist, Pontiac

On Wednesday night, September 30, we have a great rally at the Emmanuel Baptist Church, Pontiac, on Telegraph Road, where Rev. Tom Malone is pastor. The new auditorium of this growing and soul-winning church seats about 1,300, can seat 1,500. We hope to have the building filled, afternoon and night. We expect hundreds of ministers and Christian workers from many miles around to attend. A big banquet is planned to be served by the ladies of the church. Dr. Bob Jones and this editor will be the featured speakers, with other speakers and a great musical program.



Rev. Tom Malone

Highland Park Baptist Church, Chattanooga

On Friday, October 2, the SWORD Anniversary Rally will be held at Highland Park Baptist Church and Tennessee Temple Schools in Chattanooga. The first service will be at 10:00 a.m. with the student body of between 600 and 700 taking part, as well as Highland Park Church congregation and visitors from many states. At 2:00 p.m. there will be another great service. There will be a banquet at 6:00 p.m. and a giant rally in the evening when we expect to fill 3,000 seats in the big brick and steel auditorium. Come and meet with us and hear Dr. Bob Jones, Sr., Dr. Lee Roberson, this editor, and others.



Dr. Lee Roberson

Make plans now to attend some of these rallies and banquets. Plan car loads, bus loads of people. Rich inspiration, blessed fellowship, preaching and singing which are life-transforming.

NEEDED!

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Special price to all who agree to be regular workers with us for subscriptions.

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News Flashes from Christian Schools

By Rev. Walter E. Handford,
Manager, Sword of the Lord Publishers

For students, August may mean a good rest from the rigorous discipline of studies. But for most Christian schools it means all of the hard work and infinite details of preparation for the Fall Semester. I hope you will pray regularly for those who have given their lives to the important job of Christian Education.

Several very fine school catalogs have come to my desk recently. If you have someone in your family who is interested in finding the school of God's choice, write to these and other schools for their complete descriptive catalogs. You can find out much about a school, its normal cost per year, the courses of study offered and its doctrinal position from the catalogs.

Columbia Bible College has a lovely new maroon catalog for 1953-54. It is unusually complete in telling about the standards of the school, the faculty and courses offered. For instance, the first year at Columbia would cost about \$590.50 for tuition, room, board and books. There is an extra charge for music and certain other specialized courses if taken. If you are interested in this fine Bible college specializing in missionary activity, write for a catalog to Columbia Bible College, Columbia, South Carolina.

Pacific Bible College in Azusa, California, is an independent school of Arminian doctrinal background. It is fundamental and premillennial. Located only one hour out of downtown Los Angeles, it has a good curriculum and is accredited by the Accrediting Association of Bible Institutes and Bible Colleges. A free catalog will be sent on writing to Dr. C. P. Haggard, President, Pacific Bible College, P. O. Box H, Azusa, California.

Upland College is a Brethren in Christ denominational school. It is located in Upland, California,

between Los Angeles and San Bernardino. Their new bulletin gives a fine description of their liberal arts college courses. Write to Registrar, Upland College, Upland, California, for this new catalog.

A very thrilling catalog just reached my desk today from The Hindustan Bible Institute in Madras, India. You ask, "How could a school catalog be thrilling?" Well, for one thing this is the school's first catalog. Then, too, we here at The Sword of the Lord had some part in the beginning of this Bible Institute in India. Here is the story.

Mr. Paul V. Gupta was a high-caste Hindu until his conversion more than sixteen years ago. For twelve years he served as an evangelist in many parts of India. But Gupta soon saw that he would have to get others to help him in his task of winning India to Christ. In 1949 he came to America for further training in order to be able to start a Bible school in India.

All Paul Gupta had was a clear call from the Lord. He arrived in Chicago on his way from New York to The Bible Institute of Los Angeles. In India he had read THE SWORD OF THE LORD and wanted to meet Dr. Rice. A young student from Moody Bible Institute brought him to Wheaton. After talking with Dr. Rice, he told his very remarkable story to the workers here and we felt led to make up a little offering to help Gupta. It turned out that the money was just enough to pay his way on to Los Angeles.

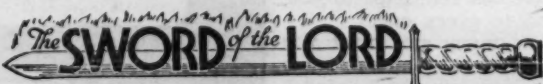
In the past four years God has miraculously provided money and workers for this new Hindustan Bible Institute in Madras, India. Two of my classmates at Wheaton College, Dave and Marian Jones, are now in India and others are being called to help. Mr. and Mrs. Bill Head were in to see us just last week. They are in deputation work preparing to go to India soon to help.

If you would like more information about Hindustan Bible Institute or would like to help in this very worthy missionary project, write to Hindustan Bible Institute, 1059 South Hope Street, Los Angeles 15, California.

Another new Christian school is being launched, also. The Honolulu Bible College and Seminary will begin its teaching schedule this fall in Hawaii. Dr. Robert W. Hambrook, former educational advisor to Haile Selassie in Ethiopia, is president of the School and Foundation. A missionary language school is to be a part of the program, but the main purpose will be to train the natives of Hawaii to reach their people with the Gospel. The address of the school is Christian Education Foundation of Hawaii, Inc., P. O. Box 1557, Honolulu 6, Hawaii.

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All About the BIBLE



Its Origin, Its Language, Its Translation, Its Canon, Its Symbols, Its Inspiration, Its Alleged Errors and Contradictions, Its Plan, Its Science, Its Rivals

By Sidney Collett

Chapter 3

The Bible and History

Let the reader here call to mind the reigns of the three great monarchs which were most conspicuously marked by a national and official recognition of the Word of God, and this remarkable fact will be seen, that those were the three most progressive, most prosperous, and most glorious periods in the whole history of England; e.g.—

In the reign of Alfred the Great (who himself translated part of the Bible—see page 31) England rose from a state of barbarism, ignorance, and division; into a united, civilized monarchy.

In the reign of Queen Elizabeth (who from the first officially encouraged the circulation of the Bible) England for the first time took her position as a great world-power.

And, during the reign of our late good Queen Victoria, who in her natural and characteristic manner told, and told truly, the inquiring prince from the far-off land that the Bible was "the secret of England's greatness," the unparalleled prosperity of the country, the enormous growth of its population, and the increase of its power, must at once appeal to the minds of all.

Can it be mere chance that these periods of national greatness synchronised so perfectly with those periods when the Bible was most freely circulated, most publicly acknowledged, and most diligently read?

Sir George Smith, addressing a great meeting in the Albert Hall, London, on March 7th, 1904, drew attention to this remarkable fact in the following words: "History showed that the periods of reform and revival synchronised with the increase of attention to the Word of God."

Moreover, the state of the world today furnishes a similar testimony. In every country where the Bible is freely circulated and read there is knowledge, intelligence, prosperity, and power; while in those countries from which the Bible is largely excluded (whether due to heathen or Romish influences) the exact reverse is the case. The present condition of South America, Spain, and Portugal, speak eloquently on this point. In Spain, that priest-ridden land, out of a population of eighteen millions, forty per cent can neither read nor write; in Portugal, with a population of seven millions, not one million can read; while in South America there are, generally speaking, no settled governments, no inventions, no men of letters—indeed, here is scarcely anything indicating progress or enlightenment which ever originates there. (Written 1905—Editor).

God's word to Joshua has its application in principle throughout all time as truly to nations as to individuals:—"This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then shalt thou make thy way prosperous, and then shalt thou have good success" (Joshua 1:8).

Chapter 4

The Books of the Bible

In our English Bible there are thirty-nine books in the Old Testament, twenty-seven in the New Testament, sixty-six books in all. These books are not arranged in chronological order, nor in the

order in which they stood in the original Hebrew Scriptures; but are arranged according to the order first adopted in the Septuagint version, of which mention has already been made. The rearrangement of the order of the books, and the titles then given to those books, appear to have

been followed in almost all later translations and revisions.

It must, however, be acknowledged that the order in which the books appear in our Bibles is very remarkable from many points of view. Indeed, some regard it as having been divinely overruled; for there seem to be distinct traces of design in the arrangement, which it is not only impossible to ignore, but which is in itself a constant source of admiration and wonder to the thoughtful Bible student. See pages 158-197 (later chapter) on the "Plan of Scripture."

The true names or titles of the books are, however, generally indicated either in the opening (Continued on page 10)

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WITH THE Evangelists

REPORTS FROM AMERICA'S OUTSTANDING SOUL WINNERS

By the Editor

EVANGELIST FREDDIE GAGE, Decatur, Texas, and song leader Jimmy Snellen recently completed a wonderful revival in the Temple Baptist Church, Clute, Texas. During the revival, one week in length, 39 decisions were recorded, along with 28 baptisms, and many rededications. Rev. Verlon Geo, pastor, said of the evangelist: "... We thank God for Freddie Gage and his convictions. He will be a blessing to your church and community. . ."

EVANGELIST GLEN SCHUNK, 5 Springdale Drive, Greenville, South Carolina, saw 27 persons saved and 9 rededications during a two-week campaign in the Lima Baptist Church, near Traveler's Rest, South Carolina. As a direct result of a poster, 24 young people came in a group on the closing night. Ten of this group made first-time decisions for Christ. Students from Bob Jones University

aided Mr. and Mrs. Enos Zimmerman with the music. Rev. Bob Erickson is pastor of the church.

REV. PAUL B. SMITH, Toronto, Ontario, and singer Johnny Ambrose, have recently concluded the second in a series of Coronation Year Campaigns in Tent Hall, Glasgow, Scotland. They reported large crowds throughout the campaign. Many decisions for salvation were recorded. The team went on from Glasgow to Belfast, Ireland.

REV. BOB OUGHTON of 216

South 29th Street, Belleville, Illinois, is now back in full-time revival work. Many responded to the invitation in a five-night campaign in Knoxville, Tennessee, directed by Evangelist Ed Dinant. Brother Oughton was converted through reading the editor's book, *Prayer—Asking and Receiving*, and a professional wrestler became an evangelist greatly used of God.

EVANGELIST OSCAR WELLS reports a mission revival effort at Kingston, Nova Scotia, sponsored by Rev. A. Norman Day of Melvern Square, Nova Scotia. Services were held in a dilapidated schoolhouse, the first such evangelistic service in the town in many years. There were some twenty-four professions of faith, principally children and young people. Seven converts were baptized. A Sunday school was organized. Dr. Wells is a solid, spiritual, successful soul winner, and a Sword of the Lord evangelist.

How I Am Going To Heaven

(Continued from page 1)

side. The beauty of Jesus is more than skin deep. It comes from a new heart and from a life that is completely turned over to the

Lord Jesus Christ who bore our sin in His own body on the tree. And aside from Jesus Christ, there are no good works in the sight of God.

God Requires Perfect Righteousness

You ask anybody you know—the newsboy, the hired man, or the richest, most influential person in your town, "What is the one requirement to get into Heaven?" They will answer you in effect, "The one requirement is righteousness; you've got to be good." There's an agreement on that everywhere. The American Indian says, "Be good if you would go to the happy hunting ground"; the Chinaman says, "Be good if you would enter the Buddhist heaven." There is a universal agreement on this, but if you want to see them scratch their heads, ask this, "How good must I be?" In answer to this, most will say, "I don't know how good but I know to get to Heaven you must be pretty good." Friend, if you don't know how good you must be, I'm sure I don't. We will have to listen to one who knows, and Jesus said, "Unless your righteousness exceeds that of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

You have to be righteous to stand in God's presence. God is light; in Him there is no darkness at all. We read in the ninth chapter of Daniel of the time he met Jesus face to face. In all of that book God never accuses Daniel of sin one time; yet Daniel fell trembling in His mighty presence.

I don't believe any one on earth was ever more close to our Lord than the Apostle John who laid his head on the Master's bosom. But John said in Revelation, chapter one, that He fell as one who was dead in the presence of the risen, resurrected Christ.

Heaven itself is a holy place, and did it ever occur to you that only holy people will ever enter there?

In Harrisburg where I once lived we have real estate restrictions. You can't go out and buy a lot, then put up just any kind of a building you like. The plans must be presented and even the materials approved because of the fire hazards that might result. Friend, you can't send just anything up to build a home in Heaven. Your gold will not do; they use that to pave the streets. Your membership will not do when your name is not in the Book of Life.

God owns Heaven and He has a right to tell you what you must be to enter there. Read Revelation 21:27: "And there shall in no wise enter into it anything that

defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life."

The rich young ruler came to the Lord Jesus and said, "Good Master, what must I do to inherit eternal life?"

He was wrong first of all in thinking eternal life is inherited. He may have received money that way, but you will never be saved until you make a definite decision for Jesus Christ to be your personal Saviour and Lord.

Then he asked, "What must I do . . . ?" Jesus always taught that He was the Good Shepherd and He would die for the sheep. He preached salvation as a finished product, one hundred per cent divine. All the sinner must do is accept it. But Jesus answered the question as it was asked. He said, "Follow the commandments," and He named six of them. Then the rich young ruler said that all these had been kept from his youth, but, "What lack I yet?" Then Jesus said, "Sell out." I believe our Lord meant, "You have your faith in your houses, barns, in your stock and in your money; go sell all that, give the money to these poor people in Jerusalem, then you come and put that faith in me." The man turned around and walked away. Do you know why? Jesus hit the sore spot in his life and he wouldn't let go and let God.

All Alike Are Sinners

Our Lord used the word *perfect* when He talked to this fellow about eternal life. The book of Matthew mentions *righteousness* seven times, and every time the word means to be without a single flaw. Friend, are you that way? Revelation 21:27 says you must be that way to enter Heaven.

How about when you hung that picture the other day and hit your finger instead of the nail?

How about just yesterday when your favorite neighbor told you that your not-so-favorite neighbor said you were a hypocrite?

Did you ever get mad? I don't mean that they put you in a straight jacket, but did you ever get just a little bit angry? If you did, you are a sinner and no sin will enter Heaven.

Did you ever envy? I don't mean that everybody knew it, but did you ever just have a little bit of envy? If you did, you have sinned and no sin will ever enter there.

Were you ever proud? Remember the day that someone said you prayed so nicely or sung the song so beautifully? Did you ever have any pride—just a little? If you did, you have sinned, and no sin will ever be in Heaven.

You have heard of preachers preaching people into Heaven. I was never blamed for that. I believe in preaching them out until one knows he is out, that one can't work one's way in and that only your surrender to one who paid the entire price will take you in.

The Bible says in Psalm 51, "In sin did my mother conceive me." "Behold, I was shapen in iniquity . . ." and that wasn't just David—that has reference to you, to me, and to every one.

Now, how many sins must you commit to be a sinner? None whatever. You are born sinful. How many times must a dog bark to be a dog? He was born a dog and the reason he barks is that is his nature: he was born that way.

What must you do to be lost? The answer is nothing. Just sit still. You were born in the stream that empties into Hell. Suppose I'm driving through Pittsburgh; how many times must I turn the wheel to wreck the car? I don't have to turn it at all. Just sit still and let it go—it will wreck soon enough.

Friend, when one is born in the world, the stamp of sin is on him. You don't have to deny the Bible, slap the preacher, and call everybody a hypocrite to be lost. All you need to do is just sit still; let us sing these songs, pray these prayers and let it go unheeded—you will land in Hell soon enough.

Turn to Romans, chapter 3, verse 10: "There is none righteous, no, not one." That verse includes you, no matter who you are.

Verse 12 says: "They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." The rest of the chapter says their throat is an open grave, the poison of a snake is under their lips, their mouth is full of cursing; destruction and misery are in their ways; and the way of peace have they not known.

(Continued on page 6)

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"... the word of the Lord. . . Not by might, nor by power, but by my spirit, saith the Lord of hosts."—Zech. 4:6

By Dr. D. A. (Scotchie) McCall
Minister of Revival Promotion,
Sword of the Lord Foundation

I. Robbery and Robbery

No, many people would not rob a bank. Some are honest. Some are afraid. The latter think they might get hurt, or be sent to jail. Some are just respectable. No, many people would not rob a train. They will thrill in reading of others who do it, or in looking at it on the screen.

Some people would shrink from stealing money from the collection plates "at church."

So, of course nobody would rob God, you think. Really, would anybody ROB God?

God answers for us as follows:

"Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the LORD of hosts. But ye said, Wherein shall we return? Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts. And all nations shall call you blessed: for ye shall be a delightful land, saith the LORD of hosts. Your words have been stout against me, saith the LORD. Yet ye say, What have we spoken so much against thee? Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully before the LORD of hosts? And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered. Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard it, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name. And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not."—Mal. 3:7-18.

God says some have robbed Him. Who robbed Him? It was certainly the heathen who lived among His people! No! Well, they certainly must have been the street mongers, looked down on by His people. No!

God says His own people robbed Him!

While pastor in Chicago, I preached on "Honesty" as I had before from other pulpits. God blessed it in that service in the saving and enlisting of some people. A message from the Scriptures that deals with "Honesty" makes for good preaching and for results.

At least two of the Ten Commandments deal with "Honesty." God is Truth. Honesty and Truth are inseparable. Lies and stealing are twins.

We are to be honest toward God—with our time, talents, possessions, testimony, and all of life!

Excuses run all the way from

mild to flagrant dishonesty.

Be honest with God!

Be honest with your fellows!

A lost person ought so to do.

A Christian cannot afford to do less.

"Providing for honest things, not only in the sight of the Lord, but also in the sight of men."—II Cor. 8:21.

II.

Doxology and Doxology!

We received a most interesting letter from Detroit, Michigan. A good brother in Christ had filled out his coin card for our building fund. When he went to get it to send in, it was gone. He gave the Devil credit for the disappearance. To do good and to whip the Devil, he sends in \$15. The coin card would have held \$6.00. Doxology!

A pastor sends in subscriptions to THE SWORD OF THE LORD for each family in his church.

A teacher sends in a subscription for each home represented in the grades she teaches. More doxology!

From Missouri comes \$10 for the Building Fund from a surrendered life. God blessed surgery in the removal of a serious ailment. A wonder working God! Doxology!

III.

The fine daughter of a great preacher family helps in a big way as follows:

Mississippi

"Dear Bro. McCall:

"Enclosed is a check for \$25. I want my subscription to THE SWORD added to for another year, then send me the book, *Sword Book of Treasures*. I believe that will leave \$20 to be used in the work as you see the greatest need. The Lord is surely using all of you in a marvelous way, and we need to hasten in these latter days.

"Please call me next time you are here. It seems that I never find out until you have left.

"Yours in Christ,"

Comment: So many people have real fun in the work of Christ. Suppose you try it! Doxology!

Write us for that pack of lovely calendar envelopes—use them for Him for the Building Fund! A calendar before you regularly, and a self-addressed envelope which requires no stamp to mail your monthly offering. Get your calendar-pack!

IV.

Wyoming and Colorado

Pastor John Weidenaar leads a growing church at Casper, Wyoming. Pastor Hunt served sacrificially at Edgerton, Wyoming. I spoke to good congregations with these gracious leaders.

At Ft. Collins, Colorado, Pastor Schmidt was soon leaving on deputation work, getting ready for the mission field. A large response was had here with this spiritual leader.

At Bennett, Colorado, I enjoyed fellowship with Pastor Oliver Perry. We had a good service.

These brethren deserve our prayers and help.

V.

To Southern Colorado

At Pueblo, Colorado, Pastor Dean Brown leads in a very unique work. I met him at the Denver Sword Conference last year, and learned to appreciate him.

The Elim Church near Denver is a well developed church. Pastor Eugene Ferrin proves a capable leader and it was good to be with him and them.

I supplied Hoffman Heights Church for Pastor Ed Nelson who was in Oregon in revival. He is one of the finest and is doing a



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great work for Christ.

At Gunnison, Colorado, I met Pastor Arnold Hickok about whom I had heard fine things along the way. Our son had also told us fine things about him.

Everywhere preaching the Word! Doxology! Friends of Christ! Friends of Dr. Rice and The Sword of the Lord everywhere!

VI.

Heroic for Him!

God stirs up people to help bear the load as follows:

Texas

"Dr. John R. Rice:

"Find enclosed one dollar for the month of May. Will try to send one dollar each month or a dollar for each month just as long as I possibly can. Am so sorry I can not help more but, Dr. Rice, my husband and I are just 2 old people (I am 74). He hasn't been able to work for 8 years or better, and of course I am not able, so just a government check each month is all I have to take tithes from. So I feel one dollar a month is all I am able to send.

"Yours very truly"

First Living Faith Bible Conference August 17-23

Evangelist Clifford Lewis, President of the Living Faith Fellowship has announced their first Living Faith Bible Conference is to be held August 17-23 at Covenant Heights, near Estes Park, Colorado. Living Faith Fellowship, Inc. a non-profit organization, sponsoring tract distribution, radio programs, evangelistic campaigns, and Bible conferences, recently moved their offices from Winona Lake, Indiana, to Loveland, Colorado.



Evangelist Clifford Lewis

The speakers include: Dr. Bob Jones, Sr., founder of Bob Jones University, Greenville, South Carolina, and international evangelist; Dr. David Laurie, pastor of the Evangel Baptist Church, Portland, Oregon; Rev. Roy Allison, pastor of the Immanuel Presbyterian Church, Evansville, Indiana; Rev. Marvin Lewis, evangelist from Pensacola, Florida; and Rev. Herb Tyler, international youth evangelist for Youth for Christ.

Mr. and Mrs. Erving Draper will direct the music and services for children.

Dr. Clifford Lewis is conference director and will bring inspirational messages. His evangelistic and missionary activities have taken him to every State and to 36 foreign countries.

There will be a Christian film shown each evening. The program will also include messages by pastors and missionaries, periods for questions and answers, clinics on soul winning, and many other helpful features.

Rates including room and meals

for eight days: Adults, \$18.00; children, 7-12 years, \$12.00; and children 3-6 years, \$6.00. Send \$1.00 to reserve a room or write for more detailed information to: Living Faith Fellowship, Inc., 1609 Cleveland Avenue, Loveland, Colorado.

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distributes approximately a half million FREE books, tracts and Scripture portions each month. This literature is printed in 32 languages and is sent to about 110 countries throughout the world, as well as to hospitals, prisons, schools, service camps and other distribution centers here in the U. S.

CORRESPONDENCE SCHOOL

is a ministry which helps Christians through home Bible study to know the Lord Jesus more intimately and serve Him more effectively. It is a way to more intelligent personal witnessing and devoted service to the local church. Nearly 20,000 earnest students from all walks of life study these correspondence courses each year.

FILM DEPARTMENT

More than five and one-half million persons a year are reached through the showing of exciting full-color sound and motion films that correlate science with the gospel. Translated into 13 languages, these are shown in schools, colleges, churches and service camps over the world. Science filmstrips and a complete teacher training program are now available, and Bible story shorts are being produced.

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located in West Los Angeles, California, produces the well-known gospel-science films and filmstrips, and works out new ideas of Christian education and training. Exciting "Sermons from Science" demonstrations originate here, too, and are booked for showings all over the country, predominantly in service camps.



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Thrilling Bible Stories FOR YOUNG PEOPLE

By Uncle Walt

A BOY NAMED JOHN

Zacharias and Elisabeth were getting old. Zacharias was a priest and with his wife had lived a clean, good life. People loved to come to their house for they talked about God and helped others to learn to love Him, too. I imagine that Zacharias often spoke of the Messiah who was to come.

But they were very lonely for they had no children. There was never the happy scamper nor the merry laugh of a little boy or girl in their house. Oh, sometimes a neighbor boy came in to get a piece of fresh bread from Aunt Elisabeth, but they had no little boy of their own. For years as they went to bed each night, Elisabeth would say to her husband, "Oh, Zacharias, I wonder why God does not give us a little baby boy." And many nights large tears

would glisten down her cheek and splash onto her pillow as she prayed, "O God, won't you give us a boy? We would take such good care of him and we would teach him to love You and work for You."

And Zacharias would put his arm around Elisabeth to comfort her. He would remind her that God gave Abraham and Sarah a baby even when they were nearly 100 years old. But long after Zacharias went to sleep, his wife would be awake praying. Sometimes when she finally dropped off to sleep, she would dream she had a real cuddly boy-baby in her arms. But even though she always waked up disappointed, she still prayed and believed God. And Zacharias prayed, too.

One day it was Zacharias' turn as priest to burn incense in the temple. Each morning and every

evening the priest would carry a stick with a small fire in a bowl at the end into the temple. With this he would light some stuff that looked a little like sawdust. As this incense burned, a very sweet-smelling smoke filled the temple. And the people gathered outside praying would thank the Lord for forgiving their sins.

But this one night as Zacharias went into the temple, after he lighted the lamps and the incense an angel appeared at the right side of the altar when the smoke from the incense curled up and up. What would you do if you saw an angel? Well, Zacharias was plenty scared. He wondered what the angel wanted with him. He didn't have to wait long for the angel began to talk to him. Here is what the angel said.

"Fear not, Zacharias; for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John."

And the angel told Zacharias that John would be a preacher just like Elijah and that many people would listen to him and be saved.

But Zacharias just couldn't believe this wonderful news and told the angel that he wouldn't believe it until the angel proved it. So the angel "proved it" to Zacharias and he wasn't able to say a single word until John was born.

Don't you imagine that Zacharias was real eager to get home and tell Elisabeth what had happened? Of course, he couldn't talk but he could write on a piece of parchment or soft clay. My, how his eyes sparkled as he wrote down for Elisabeth all about the angel's visit! That night Elisabeth cried again, but this time because she was happy and thankful that God had heard her prayer.

The months passed quickly before John was born. Elisabeth had sewn little baby clothes before, but this time they were for her own little boy. How carefully she made each stitch and how many times a day she would look through the little coats she had already finished!

One day her Cousin Mary came to see her. When she came Mary didn't even have to tell Elisabeth that she also was going to have a baby, for God told Elisabeth that Mary was to be the mother of the Saviour, Jesus. What a chatter as these two women told each other what God had promised them! John was to be the man chosen of God to tell the world about Jesus' coming and Mary's baby was to be the Saviour Himself! How Mary and Elisabeth laughed and cried as they talked together that day! They praised the Lord and talked of how wonderful God was to let them be the mothers of such important men.

After Mary returned to her home, three months passed before John was born. One day everyone in the neighborhood heard that a new little boy had been born in the house of Elisabeth and Zacharias. The neighbors all came over to his house to see this little baby who was born after Elisabeth was too old to expect to have children.

On the eighth day after the baby was born all the cousins and friends came to name the baby and dedicate him to the Lord. Everyone said, "We must name him Zacharias, after his daddy." But Elisabeth said, "No, his name is to be John." Then they all began to argue with her and to remind her that none of the boy's relatives were named John. But she insisted on John for the boy's name.

Then they made signs to Zacharias who was still not able to talk and asked what the baby's name was to be. He wrote, "His name is John." And everyone was surprised 'til God let Zacharias speak and tell them about the angel in the temple. He told them that John was to prepare the way for Jesus and preach that people could be saved from their sins. The news traveled quickly through the little villages and soon the whole countryside was talking about this unusual boy-baby, John.

Wasn't this a happy story of Elisabeth and Zacharias and John? Fellows and girls, we can have our prayers answered just like Elisabeth if we believe God like she did. Did you know that

How I Am Going To Heaven

(Continued from page 4)

You may say, "Why Joe, I'm not that bad." You may not think so. When you pick up the paper and read of a fellow walking the last mile to the electric chair, or a man being arrested for drunkenness and gambling, you should bow your head and thank God. There but by the grace of God you might have been.

Our natural heart is deceitful and desperately wicked. You could have sinned to any extent, only the mercy of God has spared you thus far.

I want to remind you that while you say you are not as bad as the other fellow, that still doesn't say you are good. Jesus said in Isaiah 45:22, "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else." If you want to compare yourself with someone, stand up beside Jesus Christ. Look at His mind. He never had any unholy thought. Now look at yours, even what you have thought of today.

Look at His hands. They never did one thing wrong. Look at your hands. What have they done even this very hour?

Look at His feet. They always walked where the Father led. Now look at your feet. How often they have gone astray. Look, and the longer you look the more you will see you are shot through with sin; you are full of it and filthy with it. If Heaven depends on your being perfect, you will never be there.

Jesus Is Our Righteousness

While this is the truth, and I by myself can never reach perfection, yet there is one who was perfect. I'm glad God says He was virgin-born and that He took my sin in His body on the tree when He bought the righteousness for every sinner with His blood.

Do you know why we are free to assemble like this, why it is I am allowed to read the Bible and preach God's Word and not be molested by the enemies of God's grace? It is because over in Korea now boys are dying. They died in Germany and France, and with that blood our freedom over here was purchased, is being purchased right now.

Friend, some day I'll be in Heaven. I'll walk the golden streets and see the ivory palaces. Do you know why? Nineteen hundred years ago Jesus shed His blood on the battlefield of this earth and bought me a righteousness far above the scribes and Pharisees. Do you want it? Come and put your hand in His, take Him at His word and He will save you.

I read once that Abe Lincoln made an emergency law during the Civil War that no soldier could leave camp under any circumstances. About that time a soldier in a camp near the Capitol City got a letter from home. It told of his wife's illness and asked that he come home soon for she was at the point of death. The soldier went to his Commanding Officer and asked for a furlough in order to go to his wife's bedside. He was reminded of the President's order, but the Captain said, "I'll give you a pass. You go over to Washington: maybe you can see the President himself."

God wants you to pray and ask Him for things we want from Him? You can ask God for things just like you ask your daddy for something, because God is your father, too, if you have asked Jesus to come into your heart.

I know a boy who once lost a nickel while he was playing in some real tall grass. When he came into the house, he reached his hand into his pocket and the nickel was gone. As fast as he could, he ran out and looked and looked for the nickel but he couldn't find it in the tall grass. Then he came in and got down on his knees by his bed and prayed. "Dear Lord, please help me to find my nickel. You know where it is and I don't." Then he ran quickly and right away found his nickel. Has God answered a prayer like that for you? I hope you will let Him help you every day.

We will see next week what happened when John grew up and began to preach. It is a thrilling story you won't want to miss.

The soldier walked up to the White House where a big husky guard paced back and forth. "What do you want?"

"I'd like to see the President," he said.

The guard told him the President would see no one that day, and he said, "You know what orders are to a soldier."

The poor fellow walked over by the treasury building. As he walked, his head was bowed and he was crying. A little boy was passed at the curb unnoticed. The boy raised his eyes, saw the soldier, and followed him. "Sir, what's the matter?" he asked. But the soldier didn't answer. The boy caught up with him again, tugged at his sleeve, and said, "Sir, what's wrong?"

"Oh, Sonny, I wanted to see the President and they wouldn't let me in."

Then the little fellow said, "You dry your tears. I'll take you in." The soldier almost laughed at that. Then the boy said, "You don't know me; I'm Tad Lincoln; I'm the President's son. He'll let me in and I'll just take you with me."

Back they went, the little fellow leading the soldier.

They soon passed the guard and the little fellow looked through a crack in the door and yelled, "Daddy, it's your boy, Tad. Open the door. Let me in." Abe forgot he was President; he was the father of the little fellow at the door. In a moment the boy was in the office with the soldier by his side. He told his story and with tears in his eyes Lincoln wrote out the furlough and sent the soldier to his dying wife.

Isn't that a beautiful story? But I know a better one. I was wandering in sin, far from God. I heard people tell of the joy, the peace they had in His presence. I wanted it, but my sin wouldn't let me in. One day someone caught up with me and said, "Joe, what's the matter?" I didn't listen; then He called again, "Joe, what's wrong with you?"

I said, "I want to be saved and be seated in heavenly places and have joy and peace like the Christians say they have, but my sins will not let me in."

He said, "Joe, you don't know me. I'm God's Son; He'll let me in and I'll take you in with me."

That day I laid my hand in the nail-pierced hand of Calvary and He gave me a righteousness far above the scribes and Pharisees. He will do that for you. Will you come to Him now?

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Although at present, the so-called Protestant Bible is prohibited in Spain, we had the Book of God printed in one of the Spanish languages, before the Word was ever printed in English. It was in the year 1478 that the Catalan Bible was published. Catalan, a Latin language, is spoken by over six million people in the East of the Spanish peninsula and in the South East of France. The first Bible printed in the Castilian language was in 1490. Tindale printed the first English Bible in the year 1525, forty-seven years after the Catalan Bible had been published. Certainly, the Word of God has left its indelible marks upon lives of all English speaking peoples. We surely miss these blessed marks in the lives of the Spaniards. Pray for the missionaries of the SPANISH CHRISTIAN MISSION, that they may be able to spread the Word of God among the needy peoples of Spain.

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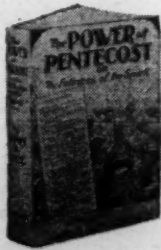
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The Woman of Pleasure

(Continued from page 1)

The longer the fruit hangs on the tree, the riper and more mellow it ought to grow. You plant one grain of corn, and it will send up a stalk with two ears, each having nine hundred and fifty grains, so that one grain planted will produce nineteen hundred grains. And ought not the implantation of a grain of Christian principle in a youthful soul develop into a large crop of gladness on earth and to a harvest of eternal joy in Heaven? Hear me, then, this morning, while I discourse upon some of the mistakes which young people make in regard to happiness, and point out to the young women of this church what

I consider to be the sources of complete satisfaction.

Social Position Does Not Bring Happiness

And, in the first place, I advise you not to build your happiness upon mere social position. Persons at your age, looking off upon life, are apt to think that, if by some stroke of what is called good luck, you could arrive in an elevated and affluent position, a little higher than that in which God has called you to live, you would be completely happy. Infinite mistake! The palace floor of Ahasuerus is red with the blood of Vashti's broken heart. There have been no more scalding tears wept than those which coursed the cheeks of Josephine, Napoleon's empress.

If the sobs of unhappy womanhood in the great cities could break through the tapestried wall, that sob would come along your streets today like the simoon of the desert. Sometimes I have heard in the rustling of the robes on the city pavement the hiss of the adders that followed in the wake. You have come out from your home and you have looked up at the great house, and covet a life under those arches, when, perhaps, at that very moment, within that house, there may have been the wringing of hands, the start of horror, and the very agony of Hell!

I knew such an one. Her father's house was plain, most of the people who came there were plain; but, by a change in fortune such as sometimes comes, a hand had been offered that led her into a brilliant sphere. All the neighbors congratulated her upon her grand prospects; but what an exchange! On her side it was a heart full of generous impulse and affection. On his side it was a soul dry and withered as the stubble of the field. On her side it was a father's house, where God was honored and the Sabbath light flooded the rooms with the very mirth of Heaven. On his side it was a gorgeous residence, and the coming of mighty men to be entertained there; but within it were revelry and godlessness.

Hardly had the orange blossoms of the marriage feast lost their fragrance, than the night of discontent began to cast here and there its shadow. The ring on the finger was only one link of an iron chain that was to bind her eternally captive. Cruelties and unkindness changed all those splendid trappings into a hollow mockery. The platters of solid silver, the

caskets of pure gold, the head-dress of gleaming diamonds, were there; but no God, no peace, no kind words, no Christian sympathy. The festive music that broke on the captive's ear turned out to be a dirge, and the wreath in the plush was a reptile coil, and the drapes that swayed in the wind were the wings of a destroying angel, and the bead-drops on the pitcher were the sweat of everlasting despair.

Oh, how many rivalries and unhappinesses among those who seek in social life their chief happiness! It matters not how fine you have things; there are other people who have it finer. Taking out your watch to tell the hour of day, someone will correct your time-piece by pulling out a watch more richly chased and jeweled. Ride in a carriage that cost you eight hundred dollars, and before you get around the park you will meet with one that cost two thousand dollars. Have on your wall a picture by Copley, and before night you will hear of someone who has a picture fresh from the studio of Church or Bierstadt.

All that this world can do for you in ribbons, in silver, in gold, in Axminster plush, in Gobelin tapestry, in wide halls, in lordly acquaintanceship, will not give you the ten-thousandth part of a grain of solid satisfaction.

The English lord, moving in the very highest sphere, was one day found seated, with his chin on his hand, and his elbow on the window-sill, looking out, and saying: "O, I wish I could exchange places with a dog." Mere social position will never give happiness to a woman's soul. I have walked through the halls of those who despise the common people; I have sat at their banquets; I have had their friendship; yea, I have heard from their own lips the story of their disquietude; and I tell the young woman of this church that they who build on mere social position their soul's immortal happiness, are building on the sand.

Personal Beauty of Face and Form Pass With the Years

I go further, and advise you not to depend for enjoyment upon mere personal attractions. It would be sheer hypocrisy, because we may not have it ourselves, to despise, or affect to despise, beauty in others. When God gives it, He gives it as a blessing and as a means of usefulness. David and his army were coming down from the mountains to destroy Nabal and his flocks and vineyards. The beautiful Abigail, the wife of Nabal, went out to arrest him when he came down from the mountains and she succeeded. Coming to the foot of the hill, she knelt, David with his army of sworn men came down over the cliffs, and when he saw her kneeling at the foot of the hill, he cried: "Halt!" to his men, and the caves echoed it: "Halt! halt!"

That one beautiful woman kneeling at the foot of the cliff had arrested all those armed troops. A dew-drop dashed back Niagara. The Bible sets before us the portraits of Sarah and Rebecca, and Abishag, and Tamar, Abalom's sister, and Job's daughters, and says: "They were fair to look upon." By health by happy face, by kindly ways and by skillful arrangement of apparel, let women make themselves attractive. The sloven has only one mission, and that to excite out loathing and disgust.

But alas! for those who depend upon personal charms for their happiness. Beauty is such a subtle thing; it does not seem to depend upon facial proportions, or upon the sparkle of the eye, or upon the flush of the cheek. You sometimes find it among irregular features. It is the soul shining through the face that makes one beautiful. But alas! for those who depend upon mere personal charms. They will come to disappointment and to a great fret. There are so many different opinions about what are personal charms; and then sickness, and trouble, and age, do make such ravages.

The poorest god that a woman ever worships is her own face. The saddest sight in all the world is a woman who has built everything on good looks, when the charms begin to vanish. Oh, how they try to cover the wrinkles and hide the ravages of time!

When Time, with ironshod feet, steps on a face, the hoof-marks remain, and you cannot hide them. It is silly to try to hide them. I think the most repulsive fool in all the world is an old fool!

Why, my friends, should you be ashamed to be getting old? It is a sign—it is prima facie evidence, that you have behaved tolerably well or you would not have lived to this time. The grandest thing, I think, is eternity, and that is made up of countless years. When the Bible would set forth the attractiveness of Jesus Christ, it says: "His hair was white as snow." But when the color goes from the cheek, and the lustre from the eye, and the spring from the step, and the gracefulness from the gait, alas! for those who have built their time and their eternity upon good looks.

But all the passage of years cannot take out of one's face benignity, and kindness, and compassion, and faith. Culture your heart and you culture your face. The brightest glory that ever beamed from a woman's face is the religion of Jesus Christ.

In the last war (The Civil War) two hundred wounded soldiers came to Philadelphia one night, and came unheralded, and they had to extemporize a hospital for them, and the Christian women of my church, and of other churches, went out that night to take care of the poor wounded fellows. That night I saw a Christian woman go through the wards of the hospital, her sleeves rolled up, ready for hard work, her hair dishevelled in the excitement of the hour. Her face was plain, very plain; but after the wounds were washed and the new bandages were put round the splintered limbs, and the exhausted boy fell off into his first pleasant sleep, she put her hand on his brow, and he started in his dream, and said: "Oh, I thought an angel touched me!"

There may have been no classic elegance in the features of Mrs. Harris, who came into the hospital after the "Seven Days" awful fight before Richmond, as she sat down by a wounded drummer-boy and heard him soliloquize: "A ball through my body, and my poor mother will never again see her boy. What a pity it is!"

And she leaned over him and said: "Shall I be your mother and comfort you?"

He looked up and said: "Yes, I'll try to think she's here. Please write a long letter to her, and tell her all about it, and send her a lock of my hair and comfort her. But I would like to have you tell her how much I suffered—yes, I would like you to do that, for she would feel so for me. Hold my hand while I die."

There may have been no classic elegance in her features, but all the hospitals of Harrison's Landing and Fortress Monroe would have agreed that she was beautiful; and if any rough man in all that ward had insulted her, some wounded soldier would have leaped from his couch, on his best foot, and struck him dead with a crutch.

Popularity Does Not Bring Happiness

Again: I advise you not to depend for happiness upon the flatteries of men. It is a poor compliment to your sex that so many men feel obliged in your presence to offer unmeaning compliments. Men capable of elegant and elaborate conversation elsewhere sometimes feel called upon at the door of the drawing-room to drop their common sense and to dole out sickening flatteries. They say things about your dress, and about your appearance, that you know, and they know, are false. They say you are an angel. You know you are not. Determined to tell the truth in office, and store, and shop, they consider it honorable to lie to a woman. The same thing that they told you on this side of the drawing-room, three minutes ago they said to some on the other side of the drawing-room. Oh, let no one trample on your self-respect. The meanest thing on which a woman can build her happiness is the flatteries of men.

Fashion and Finery Cannot Give Peace in Woman's Heart

Again: I charge you not to de-

pend for happiness upon the discipleship of fashion. Some men are just as proud of being out of fashion as others are of being in it. I have seen men as vain of their old fashioned coat, and their eccentric hat, as your brainless fop is proud of his dangling fooleries. Fashion sometimes makes a reasonable demand of us, and then we ought to yield to it. The daisies of the field have their fashion of color and leaf; the honeysuckles have their fashion of ear-drop; and the snowflakes flung out of the winter heavens have their fashion of exquisiteness. After the summer shower the sky weds the earth with ring of rainbow. And I do not think we have a right to despise all the elegancies and fashions of this world, especially if they make reasonable demands upon us; but the discipleship and worship of fashion is death to the body, and death to the soul.

I am glad that in fads of fashion the world is improving. Look at the fashion plates of the seventeenth and eighteenth centuries, and you will find that the world is not so extravagant and extraordinary now as it was then, and all the marvellous things that the granddaughter will do will never equal that done by the grandmother. Go still further back to the Bible times, and you find that in those times fashion wielded a more terrible scepter. You have only to turn to the third chapter of Isaiah.

Only think of a woman having all that on! I am glad that the fashion which has dominated in the world so ruinously in other days has for a little time, for a little degree at any rate, relaxed its energies. Oh, the danger of the discipleship of fashion!

Christ, the Way to Happiness and Eternal Joy for Every Girl and Woman

All the splendors and the extravaganzas of this world dyed into your robe and flung over your shoulder cannot wrap peace around your heart for a single moment. The gayest wardrobe will utter no voice of condolence in the day of trouble and darkness. That woman is grandly dressed, and only she, who is wrapped in the robe of a Saviour's righteousness. The home may be very humble, the hat may be very plain, the frock may be very coarse; but the halo of Heaven settles in the room when she wears it, and the faintest touch of the resurrection angel will change that garment into raiment exceeding white, so as no fuller on earth could whiten it.

I come to you, young woman, today, to say that this world cannot make you happy. I know it is a bright world, with glorious sunshine, and golden rivers, and fire-worked sunset, and bird orchestra, and the darkest cave has its crystals, and the wrathiest wave its foam-wreath, and the coldest midnight its flaming aurora; but God will put out all these lights with the blast of his own nostrils, and the glories of this world will perish in the final conflagration. You will never be happy until you get your sins forgiven and allow Christ Jesus to take full possession of your soul. He will be your friend in every perplexity. He will be your comfort in every trial. He will be your defender in every strait.

I do not ask you to bring, like Mary, the spices to the sepulcher of a dead Christ, but to bring your all to the feet of a living Jesus. His word is peace. His look is love. His hand is help. His touch is life. His smile is Heaven. Oh, come, then, in flocks and groups! Come, like the south wind over banks of myrrh. Come, like the morning light tripping over the mountains. Wreath all your affections for Christ's brow, set all your gems in Christ's coronet, pour all your voices into Christ's song, and let this Sabbath air rustle with the wings of rejoicing angels, and the towers of God ring out the news of souls saved!

This world its fancied pearl may crave,
'Tis not the pearl for me;
'Twill dim its luster in the grave
'Twill perish in the sea.
But there's a pearl of price untold,
Which never can be bought
With gold;
Oh, that's the pearl for me.

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In Bible Prophecy

(Continued from page 1)

ble?" My answer was then and is now, "No." Between 1939 and 1945 over six million Jews were done to death in Europe. Because of that, some Christians have thought that it was the time of "Jacob's trouble." In Jeremiah 30:7 we read: "Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble, but he shall be saved out of it." That time is still future, and is connected with the great time of trial and tribulation yet to come upon the Hebrew people. The context of Jeremiah 30 bears that out. The issue of that time of Jacob's trouble is that "they shall serve the Lord their God, and David their king, whom I will raise up unto them" (Jer. 30:9).

Moreover, the time of Jacob's trouble is connected with times subsequent to the coming of the Lord in the terms of I Thessalonians 4:16,17. The time of Jacob's trouble is the time mentioned in Daniel 12:1:

"And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book."

That time is to synchronize with the events of Revelation 12, where we have the record of Michael standing up against Satan in the interests of the sun-clad woman—Israel.

The time of Jacob's trouble is the time mentioned by the Lord in His Olivet Discourse. "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be" (Matt. 24:21).

Where are we? We are not at the time of Jacob's trouble, nor have we passed it.

2. We are not at, nor have we been, at "Armageddon."

During the war of 1939-1945 a man came to my door and asked me if it was "Armageddon." No, we have not been through the "Armageddon" of the Bible, nor are we immediately near it—not the "Armageddon" of Revelation 16:16. Armageddon is "a mountain district in Central Palestine, separated from the town of Nazareth by the plain of Esdraelon." The name renders up a variety of meanings. According to Fausset it means "mountain of slaughter." Gesenius says it means "a place of troops." Strong says it means "a place of assembly." It is altogether

likely that all these meanings inhere in the name.

Demon powers will be permitted to "go forth unto the kings of the earth and of the whole world, to gather them together to the battle of that great day of God Almighty . . . And he gathered them together into a place called in the Hebrew tongue Armageddon" (Rev. 16:14,16). This gathering, and the subsequent "war of the great day of God, the Almighty" (Rev. 16:14 R.V.) will take place just prior to the coming of the Lord to establish His kingdom on earth.

"Armageddon" has been used figuratively. It was greatly popularized by the late President of the U.S.A., Theodore Roosevelt, who said in 1912, while campaigning for office, "We stand at Armageddon, and we battle for the Lord." But the war of 1939-1945 was not the "Armageddon" of the Bible, nor of Revelation 16:16.

3. We are not in the times of the Antichrist.

Sometime ago a Christian lady brought me a periodical, and called my attention to these words written in it: "Hitler now emerges as the Antichrist." Others took Mussolini, the Italian leader, as the Antichrist. That great antagonist of our Lord Jesus Christ does not appear on earth in person till "after" the emergence of the ten horns, the ten kings mentioned in Daniel 7:8,24. I quote verse 24: "And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise AFTER them . . ." The next verse tells of his doings, and these agree with the words of Revelation 13:5, and thereby show that the "little horn" of Daniel 7:8,24 is the same as the "beast" of Revelation 13:5. Identification of the two statements as referring to one and the same person cannot be clearer.

Furthermore, the Antichrist does not appear on earth until after the true Christ has come for His own. The coming of our Lord Jesus Christ in the terms of I Thessalonians 4:16,17 is not the same coming as in the terms of II Thessalonians 2:8. "The 'DAY' Paul now has in mind does not synchronize precisely with the coming of the Lord for His church as taught in I Thessalonians 4:13-18" (James M. Gray). The Antichrist has not been here in the person of any of the recent world leaders, nor is he here today. He is yet to appear.

4. We are not in the times of the promised return of the Jews to their own land (Palestine) in full and sole and entire possession.

Some think we are. Here is a statement published in a Christian periodical. "That was a great day, May 14, 1948, when God set His hand a second time to recover Israel, the official restoration of a nation."

What is going on now in Palestine, and the return of a certain number of Jews to Palestine, is NOT the fulfillment of the Lord's promise in Isaiah 11:11,

"And it shall come, to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea."

That return of the Jews is connected with the presence of the Messiah on earth, and the events mentioned in the entire eleventh chapter of Isaiah. One has but to read the chapter to see that the statements of it belong to "that day"—the day when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. 11:9). It is the day when "the root of Jesse [Jesus, Rev. 22:16] shall stand for an ensign of the peoples," and the day when "unto him shall the nations seek" (Isa. 11:10, R.V.).

The Jews are not now in full and sole and entire possession of their promised land. Nor will they be until "that day" comes in which they shall have accepted their Messiah, our Lord Jesus Christ. Then in the terms of Isaiah 11 and Isaiah 14:1,2, the land will be possessed by them. (Please read those Scriptures).

If any one thinks that the pres-

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ent return to Palestine of certain numbers of the Hebrew people is the Lord setting His hand to recover Israel in fulfillment of His Word in Isaiah 11:11, and that what is going on now is "the official restoration of a nation," let him carefully read Isaiah 60. In the light of that Scripture, I must say that we are not now in that time.

5. We are not in the times of the New Israel, the nation born in a day.

Many have so understood the coming into Statehood of Israel. From a periodical before me I quote: "A nation is born in a day—Israel. Here is a prophetic fulfillment of the Holy Scripture almost unbelievable in its accuracy. The significance of that which

took place on Friday, May 14, 1948, has yet to dawn upon the mind of this generation."

It is true that a significant event took place on May 14, 1948, but it was not the fulfillment in history of the prophecy of a nation born in a day. The prophecy of that event is found in Isaiah 66:7,8. It is an event yet to take place, and is connected with the time when the godly Hebrew remnant shall travail to bring forth the New Israel—the regenerated Hebrew people. "For as soon as Zion travailed, she brought forth her children" (Isa. 66:8). That event is connected with, and will synchronize with, the millennial blessing promised in the same chapter, Isaiah 66:10-24, which must be read in order to understand verses 7, 8.

Nathaniel West says: "When Israel is a 'nation born in a day', then 'the Lord will gather all nations and they shall come and see His glory in Jerusalem' (Isa. 66:18-21)." Commenting on Isaiah 66:7,8, Fausset says: "It here means the many sons of the restored Jewish Church . . . the many sons being regarded as one under Messiah, who shall then be manifested as their one representative Head."

The present emergence into Statehood of Israel is not the fulfillment of Isaiah 66:7,8. We are not yet there.

Where We Are

1. We are in the dispensation of the Holy Spirit.

The words of the Lord in John 16:7-15 state that a new ministry of the Spirit should commence when the Holy Spirit should come into the apostles.

The Lord Jesus is now definitely in Heaven. The testimony of Scripture is clear as to that. "Who [Jesus Christ] is gone into heaven,

and is on the right hand of God; angels and authorities and powers being made subject unto him" (I Pet. 3:22). A. J. Gordon, in his book, *The Holy Spirit in Missions*, gives us this from Henry Edward Manning: "It is evident that the present dispensation under which we are is the dispensation of the Spirit, or of the Third Person of the Holy Trinity. To Him, in the divine economy, has been committed the office of applying the redemption of the Son to the souls of men by the vocation, justification, and salvation of the elect. We are therefore under the personal guidance of the Third Person as truly as the apostles were under the guidance of the Second."

A. J. Gordon, in his writings, has so clearly set forth just where we now are in the plan and purpose of God. He states so scripturally that the Holy Spirit is "the Con- venger and Administrator of the Christian Church." We are now in the time when the Holy Spirit is calling out and forming the Church (Continued on page 9)

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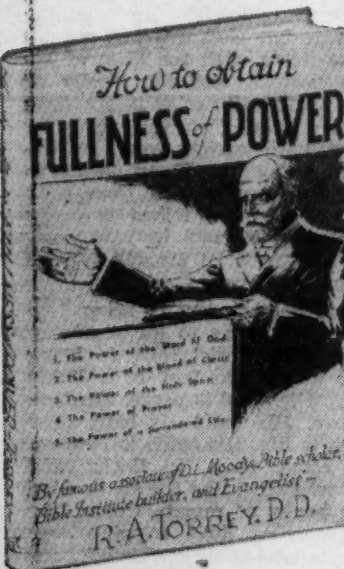
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In Bible Prophecy

(Continued from page 8)

of Christ. And we shall be in it till the Coming of Christ for His Church, in the terms of I Thessalonians 4:16,17. "As the gathering of the Church extends from Advent to Advent, so the method of that gathering—the election according to grace—obtains throughout this entire dispensation" (A. J. Gordon).

While the Lord Jesus is now definitely in Heaven, the Holy Spirit is now in and through the Church of Christ speaking and guiding and directing its administrations. A careful reading of I Corinthians 12:4-11 teaches that.

2. We are yet and now in the times of the Great Commission.

All the words of the Great Commission are still binding on the Church of Christ. The Great Commission was given by the Lord Jesus before He went to the Father in Heaven. According to that Commission, the business of the Church is to testify to Christ, and preach Christ to the world. "As thou hast sent me into the world, even so have I also sent them into the world" (John 17:18). We are now in the time when the Church is witnessing to Christ: "Ye also shall bear witness" (John 15:27). We are not now in the kingdom age. The words of Psalm 72:8-11 are not fulfilling now.

"The Church has repeatedly failed where the Master stood firm, attempting to grasp the kingdom in the time of her humiliation. . . . The dispensation of witnessing must be finished before the dispensation of reigning can be ushered in." (A. J. Gordon in The Holy Spirit in Missions, Ch. 1).

The Christian Church needs to read again A. J. Gordon's chapter in that book, Chapter 1, "The Holy Spirit's Programme of Missions." Many would not confuse things, and talk about bringing in the kingdom now through the agency of the Church. A careful reading of Daniel 2 and 7 will indicate how the kingdom of Christ is to come and be set up. Not by the gradual conversion to Christ of the nations of the earth by the ministry of the Church of Christ now, but by the judgments of the "day of the Lord" on the nations of the earth, then the establishment of the kingdom of Christ. That is the teaching of the great prophecies of the word of the Lord.

"The work of the present age is that of election as well as witnessing. . . . The outgathering and ingathering is now going on, and will continue until the number of elect Gentiles shall have been accomplished; then the Church will be taken up into Heaven, even at the appearing of the Lord in glory" (A. J. Gordon).

3. We are now in the time when "blindness in part is happened to Israel" (Rom. 11:25).

The Greek word for "is happened" (gegonen) indicates the present abidingness of this blindness to Israel, "until the fulness of the Gentiles be come in." Israel is now in the time of "the casting away of them," and "the fall of them" (Rom. 11:15,12). They are now in the "Lo Ammi" time, "Not my people," of prophetic prediction (Hos. 1:9). They are now in the condition predicted in Hosea 3:4: "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim." And they will be in that condition till the time comes when "the children of Israel return, and seek the Lord their God, and David their king" (Hos. 3:5). And that will be "in the latter days" (Hos. 3:5). And those days are, as David Kimchi said many times, "The days of the Messiah"—the days of His kingdom.

This present state of Israel, their present condition, is called by the Holy Spirit through Paul, a "mystery." Hegel, called "the greatest philosopher that Germany has produced," said concerning the present history of the Jews: "It is a dark, troublesome enigma to me. I am not able to understand it. It does not fit in with any of our categories. It is a riddle."

The great prophecies concerning the return of Israel to their land

and to the God of their fathers are not now fulfilling. They are to remain blind "until"—they are "cast off" "until"—they are "Lo Ammi," "Not My people," "until"—When? Let Scripture answer: "Until the fulness of the Gentiles be come in" (Rom. 11:25).

4. We are now in the "times of the Gentiles."

It was the Saviour Himself who gave us those words. He said: "And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Luke 21:24).

The "times of the Gentiles" are those times when God is allowing the nations of the world to rule themselves, apart from Him, and to work out their own systems of government. They are the times when God is not especially dealing with His select and chosen people, Israel, but is dealing with the nations of the earth in over-ruling their affairs—a kind of indirect government of the nations.

"The 'times of the Gentiles,' in which we are living, our Church-period, are the times of the fourth beast or Roman world-power, divided into various kingdoms, a beastly and metallic power, whose essential character, in spite of Christianity, remains unchanged down to the time of its destruction; a materialistic civilization of iron force and will, yet with the weakness of clay in it, pervaded by a spirit of sensuality, and crowned with a false science, and false philosophy, over which Christianity has little or no control" (Nathaniel West).

These times of the Gentiles shall continue till "the fulness of the Gentiles be come in" (Rom. 11:25). We are in those times NOW, i.e. the "times of the Gentiles."

5. We are in the time when the Church of Christ is waiting and watching and working till the Lord comes from Heaven to take His Church to meet Him "in the air."

The words of I Thessalonians 1:10 tell us of the abiding attitude of the early Christians. They tell us what must be our abiding attitude today. "And to wait for his Son from heaven." "To wait is the surest characteristic of a true Christian" (from Bengel's Gnomon of the New Testament).

Each time that Christians observe the Lord's Supper they are to be reminded of the words, "For as oft as ye eat this bread, and drink this cup, ye do show the Lord's death till He come" (I Cor. 11:26).

The Church of Christ is still in the time of the words of Titus 2:11-13:

"For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

"We are to live in a constant expectation of the coming of our Lord" (Matthew Henry). The words of our Lord in Luke 12:35, 36,37,43 should be read by all of us. They apply to us today. There we are commanded to be "like unto men that wait for their lord"; and as "servants, whom the lord when he cometh shall find watching"; and again as servants, whom the lord when he cometh shall find "doing."

"Let us do our quiet work as if we were preparing for kings, and watch attentively at the door, for the next comer may be the Lord Himself" (Joseph Parker).

May we not therefore be shaken in mind, nor be troubled, nor be confused as to where we are. Let the Holy Scriptures be our guide; let the Holy Spirit be our Teacher; and let the coming of the Lord be our Hope.

Let us hold to the ever memorable words of the Lord, given to His chosen ones in the Upper Room, and recorded in John 14:1-3, and then we shall have an untroubled heart. "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a

Does the Editor Compromise?

(Continued from page 1)

have made a mistake. You live in Missouri, and may know things about Dr. Johnson that I do not know. I do know that his church cooperates both with the American Baptist Convention and with the Southern Baptist Convention. I have somewhere gotten the impression that his church is rather worldly. And, though I do not remember any particular detail, I have an impression that he seeks to run with many groups. I do not have any information about his connection with the National Council of Churches. However, since he and his church cooperate partly with the Northern Baptists, I would not be surprised to know that he cooperates with the National Council of Churches also.

But if he has ever taken any stand that was definitely modernistic, I do not know about it. If he has ever written anything which is definitely against the fundamentals of the faith, I do not know of it; or if it has come to my attention in the past, I do not now remember. In fact, I do not know of any book that he has written at all. It may be that he has made himself an issue as a friend of modernism, in some way that I do not know about. If he has gone on record as against the inspiration of the Bible or any of the great fundamentals of the faith, I would certainly want to know it, and, had I supposed that he was an issue in the matter of modernism, and that to use his name or a testimony from him would in any way aid modernism, I would certainly not use it.

The simple truth is, of course, that Jerry Beaven wrote up the St. Louis meeting. I checked it through carefully, thought it would do good for evangelism to publish it, and did so. I do not see how it could encourage modernism in any wise, nor the National Council of Churches. If you have facts that I do not know, which would make the testimony about a Billy Graham revival hurtful to the cause, I should be glad to hear from you about it, of course, with details.

However, I am grieved and, frankly astonished when you write "but very frankly the publishing of this article has put a question mark in the minds of a great many of our brethren and some of us believe that it was a compromise on your part." I am astonished because it seems to me that compromise is the last thing that anyone has ground to charge me with. I am astonished because all the time I am criticized most severely in the other direction. I am supposed to be dogmatic, conceited, I am supposed to think that no one has the truth but me, I am supposed to have no patience with any difference of opinion. I am said to criticize everybody who does not see the minutest fundamental of the faith just as I see it. I am accused of attacking every denomination.

The simple truth is that I have made holy vows to God again and again to keep THE SWORD OF THE LORD making a stand on the matters that would lose me friends. I have vowed to carry the reproach of Christ. I have persistently sought to offend those who needed to be offended. I have promised God that I would keep THE SWORD OF THE LORD on the basis that it would continually lose subscriptions because of making an issue for the Word of God, for all the fundamentals of the faith, for soul winning, for holy living, and for salvation by grace and premillennial truth. Several times within the last few months I have asked other good friends to watch THE SWORD OF THE LORD and if we should ever go three weeks without taking a stand on some vital matter that would make us

place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

"God, the Living One, is about to arise and introduce a new era into this world— . . . the history of the world is coming now to its crisis, to its culminating point, . . . the fifth monarchy, the kingdom which shall never be destroyed, is about to be ushered in by the appearing of the Son of Man" (Adolph Saphir).

enemies, to tell me I was slipping. I think it only fair to call to your attention a number of matters on which I have taken a stand that has caused the most cancellations of subscriptions and more hard words against me.

I. My stand against the Revised Standard Version of the Bible.

When the new Revised New Testament came out in 1946, I examined it, I checked the opinion of a good many others, and gave it a qualified commendation. But when the whole Bible came out, I saw the changed note on Matthew 1:16 saying, "Other ancient authorities read Joseph, to whom was betrothed the virgin Mary, was the father of Jesus who is called Christ." I saw the obviously deliberate attempt to tone down the Messianic prophecies. I saw Isaiah 7:14 changed to read "a young woman" instead of "virgin." I withdrew my tentative endorsement of the New Testament. Mrs. Handford had, some months before, prepared an ad for a catalog, on the New Testament, and quoted some publisher's blurb, and said, "Dr. John R. Rice uses and recommends the book," or something of the kind. I publicly apologized in THE SWORD OF THE LORD, when this ad was run in THE SWORD OF THE LORD, on the New Testament after the whole Bible was out.

I have not only repudiated that Bible completely, but I have published some three articles of my own denouncing it. I published a strong article by Dr. Payne of Bob Jones University, an article by Dr. Bob Jones, Sr., an article by Dr. Bob Shuler, an article by Dr. Culbertson and the faculty of Moody Bible Institute, an article by Dr. R. G. Lee, and reports from two different seminaries denouncing the Bible. I think I published other articles but do not think of them just now on this subject. But

I think the strongest article I have published has been my own article attacking the pamphlet put out by the Judson Press, of the American Baptist Convention, an article by Dr. Daniel Browne. I already have permission to publish two or three other articles which I have in hand, and have been outlining a series of articles of my own for THE SWORD OF THE LORD and then to put in pamphlet form on this new Bible. I have written scores of letters denouncing it and telling why. I have not burned the Bible publicly, I have not slandered any good Bible-believing Christians over it, but I have taken a strong, scholarly, and out-and-out stand on this matter and I shall continue to do so. One who has kept up with the facts in this case surely would not think that I compromised on the RSV, but must feel that I have, from conviction, set out to lose any friends necessary to stand right and please God.

II. Surely you do not think I have compromised concerning the American Baptist Convention (Northern Baptist).

Just a few weeks ago I ran a good article congratulating the First Baptist Church, Clarkston, Washington, for leaving the American Baptist Convention (June 26). I inferred in that article that many, many churches have left the Convention over the issue of modernism, and that more ought to do so. I have been getting a flood of mail about that, principally protests from preachers in the American Baptist Convention. I have already prepared another article answering one of these men, showing why Christians ought not to stay in the American Baptist Convention. We should be able to get that in a few weeks.

Do you remember that I came out very strongly over Dryden Phelps, the modernist-communist, "missionary" of the American Baptist Convention, who returned from China a few months ago?

(Continued on page 10)

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Does the Editor Compromise?

(Continued from page 9)

Do you remember my very sharp plain words about the Central Baptist Seminary at Kansas City in its stand for the Northern Convention seizing the Argentine Baptist Church in Kansas City, from the majority, who had voted to leave the Northern Convention? We lost many subscriptions over that, but I kept on pressing the matter, and would do the same today.

In literally hundreds of letters I have advised pastors to leave the American Baptist Convention, advised Christians not to give a dime to the denominational program. Here I live in Wheaton but I have steadfastly refused to join the First Baptist Church here. The pastor is fundamental but the church is still cooperating with the American Baptist Convention and I will not have their modernistic

literature taught my children and I will not give a dime to support the American Baptist Convention. On this matter, who is there who can say I have compromised?

I count Dr. Billy Graham my dear friend. Much more important than that, I think that God has used him in a wonderful way to open the doors for evangelism and to get old-time Christianity in the newspapers and in the thoughts of the general public. I have boosted Billy Graham as a matter of conscience and to the glory of Christ. However, very sadly, I wrote a criticism of his addressing the American Baptist Convention. I wrote it in a letter, and deliberately planned even then to publish it in THE SWORD OF THE LORD as soon as I can get it in. I will let no friendship, no personal gain, keep me from my duty as an enemy of modernism.

III. Do you think I have compromised in the matter of my Southern Baptist friends?

If so, I think you ought to consider some facts. First, I joined the Highland Park Baptist Church at Chattanooga, which is opposed by Southern Baptist leaders more than your movement is opposed because it is actually drawing hundreds of Southern Baptist preachers. It has its own mission board, World-Wide Faith Missions, and has 106 full-time missionaries. There were 641 enrolled in the college, Bible school, and seminary last year, I understand. Nominally Southern Baptist, actually the church is almost entirely independent. It is an evangelistic church. It has a touch with Southern people, and there is good reason why,

it seems to me, that I ought to maintain in touch with common Southern Baptists, where I can do so conscientiously. But I deliberately chose the church that stands like I stand, gives to orphan homes, only a token gift to the main work of the Convention, and pushes independent, sound Christian work outside the Convention. But I could not well offend the leaders in the South more.

Second, consider my publishing, as I occasionally do, facts about the Louisville Seminary having Nels Ferre give the Gay Lectures, and continually insisting that every Christian should refuse to support any program which must include modernism, or where any of his money will be used to support modernism.

And you are somewhat offended by my articles on storehouse tithing. But your reaction is mild indeed to that of Southern Baptist pastors. What a flood of letters I am receiving! Pastors are canceling their subscriptions and urging their people to do so. One church which had THE SWORD OF THE LORD in the church budget, stopped the paper to all these homes. You may not like my articles on storehouse tithing, but you must agree that deliberately, knowing what reaction I would have, I went on with what was, with me, a clear conviction. I knew that I would lose hundreds of subscriptions. But at the same time, I felt sure that if I could get common people so they feel accountable to God never to give their money anywhere where it may support modernism, we will cut the throat of modernism in the South, and we will make it so modernistic denominations cannot browbeat Bible-believing Christians and pastors. You may not agree with my teaching, but you surely must see that I knew ahead of time the violent reaction I would have to these articles on

All About the Bible

(Continued from page 3)

words of each book, or in the meaning of the name of the leading character; viz.—

Gen. 1:1, "In the beginning."
Exod. 1:1, "These are the names."

Samuel, "Asked of God."

Isaiah, "The Salvation of Jehovah."

A striking example of this in the New Testament is found in the Revelation, which we call "The Revelation of St. John the Divine," but which is really, as

chap. 1:1 states, "The Revelation of Jesus Christ."

As to the order and arrangement of the books, the Old Testament Scriptures were originally divided into three great parts, viz.—

1. The Law of Moses;
 2. The Prophets;
 3. The Psalms or other writings;
- and upon this division Christ set His own seal, see Luke 24:44, "All things must be fulfilled which are written in the law of Moses, and in the Prophets, and in the Psalms concerning me;" also in Luke 24:27, "Beginning at Moses, and all the Prophets, he expounded unto them in all the Scriptures [or other writings] the things concerning Himself."

Under these three headings the various books were originally arranged, and almost always appear in the Hebrew manuscripts; and this order, which would appear to be the divine one, should be borne in mind in any comprehensive study of the Bible thus:—

1. THE LAW 5 books
Genesis
Exodus
Leviticus
Numbers
Deuteronomy
2. THE PROPHETS 8 books
The Former Prophets (4 books)
Joshua
Judges
Samuel (1st and 2nd Books)
Kings (1st and 2nd Books)
The Latter Prophets (4 books)
Isaiah
Jeremiah
Ezekiel
Minor Prophets
Hosea
Joel
Amos
Obadiah
Jonah
Micah
Nahum
Habakkuk
Zephaniah
Haggai
Zechariah
Malachi
3. THE PSALMS OR OTHER WRITINGS 11 books
Psalms
Proverbs
Job
Song of Solomon
Ruth
Lamentations
Ecclesiastes
Esther
Daniel
Ezra—Nehemiah
Chronicles (1st and 2nd Books)

All counted as one; the order not being always the same.

Total 24 books

There was a fond idea among the early Christian fathers—an idea in which Josephus shared—of making these work out as twenty—
(Continued on page 11)


lose friends, but my course is set and from it I have never varied a particle. God being my helper, I never intend to.

Now forgive me for writing at such length. I do not do it to berate you at all. I have no doubt you are perfectly honest in your opinion, but I believe it is an ill-considered opinion and that the facts and further consideration will prove that you are wrong to suppose that I have compromised. This is a lonely road I travel, but I travel it by choice and very deliberately. On the one hand, I will not sell out to modernism, to worldliness, to sin, to false doctrine. On the other hand, I will not compromise Christian integrity by associating with the Frank Norrises and the Bundys. I can no more compromise on Christian character than on doctrine. I find that the winds of favor first blow one way and then the other. I am determined not to be flattered by the favor of men nor discouraged by the opposition of men. I am for all good men who stand true to Christ and the Bible and soul winning, and to Christian integrity. If they believe me and love me and pray for me, for Jesus' sake, then I shall be glad. If, by circumstance or misunderstanding, I am denied their fellowship, I shall still thank God for their ministry and life.


Again I thank God for your fine work. You are my friend and I am yours.

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All About the Bible

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two books, to correspond with the number of letters in the Hebrew alphabet; but twenty-four seems to have been the true number.

The Apocrypha

This is the name given to the following fourteen books. It is a Greek word meaning "hidden" or "secret," and was probably adopted because the date, origin, and authorship of most of them is, to say the least, very doubtful. The date of some of them is supposed to be a few centuries B.C., while others were evidently written very much later. Their names are:—

- 1 Esdras
- 2 Esdras
- Tobit
- Judith
- Parts of Esther not found in the Hebrew or Chaldee originals
- The Wisdom of Solomon
- The Wisdom of Jesus or Ecclusiasticus
- Baruch
- The Song of the Three Holy Children
- The History of Susanna
- Bel and the Dragon

The Prayer of Manasses, King of Judah

- 1 Maccabees
- 2 Maccabees

It is a significant fact that from earliest times until the captivity no books, excepting those still recognized as inspired, were ever spoken of as having a place in the sacred canon. Indeed, it was long after the captivity that any one dared to mix these spurious books amongst them. Some few of them—particularly the books of the Maccabees—may and do contain excellent history; but, generally speaking, they consist of a great deal of legendary nonsense, with some gross historical errors. They were never really acknowledged by the orthodox Jews or the Christian Church to be canonical, inspired, or authoritative.

It is assumed by many that because these apocryphal books are found mixed up indiscriminately among the inspired books of the Old Testament in the oldest copies of the Septuagint version in our possession, they must therefore of necessity have been inserted at the time when that Greek translation was first made. But such a theory seems quite impossible of adoption.

For Josephus, who was born in the year A.D. 37 and was therefore a contemporary of the apostles, wrote in his work *Against Apion*, book 1, sec. 8, as follows:—"We have not an innumerable multitude of books among us, disagreeing from and contradicting one another (as the Greeks have), but only twenty-two books, which contain the records of all the past times; which are justly believed to be divine; and how firmly we have given credit to those books of our own nation is evident by what we do; for during so many ages as have already passed, no one has been so bold as either to add anything to them, or to take anything from them, or to make any change in them."

So that it is quite clear on the testimony of Josephus that, although some of the apocryphal books may have been written then, nevertheless no attempt had been made up to the time of the apostles to include any of them among the sacred Scriptures.

But more than this, there is evidence that the first introduction of these spurious books among the sacred canon must have taken place hundreds of years later; for Cyril of Jerusalem, who was born about A.D. 315, actually referred to the Septuagint translation of his day, and incidentally showed that even at that time the apocryphal books had not been included in that Greek translation; for up to his day the Septuagint version of the Old Testament still contained only the twenty-two sacred books. His words are: "Read the divine Scriptures—namely, the twenty-two books of the Old Testament which the seventy-two interpreters translated" (i.e. the Septuagint translation).

Moreover, had the Septuagint translation really contained these apocryphal books in the days of our Lord, and with that addition been at all generally acknowledged amongst the Jews as a sort of Authorized Version, as some allege, it is natural to assume that Christ would have raised His voice in solemn protest against the impiety of including them in the sacred canon; but instead of this no protest whatever is raised. And although there are in the New Testament about 263 direct quotations from, and about 370 allusions to, passages in the Old Testament, yet amongst all these there is not a single reference, either by Christ or His apostles, to the apocryphal writings.

The truth is that no living person knows exactly by whom or when they were written, or when they were first included among the books of the Bible. But inasmuch as we have seen they were not included up to A.D. 315, and they are included in the earliest copy of the Septuagint we possess—viz., the Vatican version, supposed to date from about the fourth century—it would appear that they must have been first included somewhere between A.D. 300 and 400, and it was probably as a protest against such action

that the Greek Church, in A.D. 363, at the Council of Laodicea, denied that the apocryphal books were inspired, and prohibited their use in churches.

But there are yet two important factors to bear in mind before leaving this subject:—

1. The more the Scriptures are studied, the more one is convinced that they are self-contained and absolutely complete—revealing a perfect plan throughout, and having neither superfluity nor lack.

2. It is most significant that the Bible contains three solemn warnings against any attempt to add to the words of God's inspired Book; and this significance is greatly enhanced by the fact that the first of such warnings was written by the first of all writers of Scripture, the second is found very near to the middle of the Bible, while the third was written by the last of the writers; e.g.—

Moses, who had Spirit-given visions of the unknown past, wrote the first: Deut. 4:2, "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it."

The second warning is found in the book of Proverbs: "Add thou not unto His words, lest He reprove thee." (Prov. 30:6.)

While John, to whom was granted such marvellous revelations of the future, wrote the third—viz., Rev. 22:18, "I testify to every man that heareth the words of the prophecy of this Book, If any man shall add unto these things, God shall add unto him the plagues that are written in this Book: And if any man shall take away from the words of the Book of this prophecy, God shall take away his part out of the book of life, and out of the Holy City, and from the things which are written in this Book."

Thus we see how the Holy Spirit has anticipated in more ways than one this very question, and has placed these three sentinels as it were to keep the inspired Scriptures intact, and to guard them from having any uninspired works included among them.

And yet, notwithstanding all this, the Council of Trent, which was under the immediate control and direction of the Pope, declared, on April 8th, 1546, tradition (or the unwritten Word) and the Apocrypha to be canonical and authoritative; and hence these apocryphal books are always found in Roman Catholic Bibles.

But the very fact that it was deemed necessary as recently as 385 years ago to issue such a decree is sufficient proof in itself that even up to that time these apocryphal books, although they had doubtless been included in some versions of the Bible for many years, had not been really acknowledged as forming part of the true Word of God.

The Lutherans still rightly deny their inspiration; while the Westminster Confession, which was framed in 1646 by over 150 learned Protestant divines, states that they are "of no authority," "nor to be any otherwise approved, or made use of, than other human writings."

Lost Books

But now, having considered the question of the apocryphal books, and having, as I trust, conclusively shown that they form no part of the canon of Scripture, we have to face a similar question in another form—viz.: Have we really now the complete canon in our possession? For it is undeniable that there have been other books, some of them even written by prophets, containing Jewish records, etc., of more or less value, which are actually referred to in the Bible, but which have long since been lost. These are:—

"The Book of the Wars of the Lord" (Num. 21:14).

"The Book of Jasher" (Josh. 10:13 and II Sam. 1:18).

"The Book of the Acts of Solomon" (I Kings 11:41).

"The Book of Nathan the Prophet" (I Chron. 29:29).

"The Book of Gad the Seer" (I Chron. 29:29).

"The Prophecy of Ahijah the Shilonite" (II Chron. 9:29).

"The Visions of Iddo the Seer" (II Chron. 9:29).

With the knowledge of these lost books the question is naturally asked, how can we assure ourselves as to the completeness of

the Bible as we now have it, or satisfy ourselves that in it we have the whole revealed will of God? Out of this question two others naturally arise:—

1. What was the real nature and purport of those lost books?

2. How was the canon of the Bible settled?

In regard to the first question, it seems clear, from the very brief references found in Scripture, that there were certain books written by prophets and others which have not found a place in the canon of Scripture. We are not actually told what their purport was, nor why they were allowed to disappear as they have done; while other books, included in the canon and older than they, have been preserved. It seems, however, safe to assume that they were of a purely local and limited nature, containing matters, for instance, relating to certain experiences in the wanderings of the Israelites (Num. 21:14), and incidents in the life of Joshua (Joshua 10:13), David (I Chron. 29:29), Solomon (II Chron. 9:29), etc., which it was neither necessary nor desirable to have included in the permanent writings of Scripture. For in the Scriptures, it should be remembered, we have, not by any means all the details in the lives and doings of the Hebrews, but, a divinely condensed summary of those doings, including only those things which would serve the divine purpose, as distinctly indicated in II Tim. 3:16, and be "profitable for doctrine, for reproof, for correction, for instruction in righteousness." And everything—even in the lives of God's people—which did not serve this great purpose was omitted, albeit many matters of detail, interesting enough in themselves, may well have been recorded in uninspired contemporary books.

So that, when we read such an expression as, "Now the rest of the acts of Solomon, first and last, are they not written in the Book of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the Seer" (II Chron. 9:29), it is a simple statement of fact, recorded by the Holy Spirit, that in addition to the inspired record there were other, and possibly fuller,

accounts of that strange and wonderful man's life; while the very words used seem clearly to imply that the Scripture record contained all that God cared to preserve for our admonition, etc. (I Cor. 10:11).

Moreover, when we think of the marvellous career of the Israelites, from the earliest days of their history to the time of their dispersion, the wonder is, not that there were some half-dozen books outside of the Bible, containing partial records of that unique people, but, that we have not heard of many more such books. In any case, it is evident that those that are named were made to serve the divine purpose for the time being, as outside and independent evidence of, and testimony to, the truth of what the prophets wrote.

A very striking instance of this occurs in Joshua 10:13 in connection with the sun standing still, a circumstance which has been attacked and discredited probably more than any other Bible story, by some as to its improbability, and by others as to its impossibility, on scientific grounds.

The Holy Spirit, however, who foreknew that there would come in the last days scoffers (II Pet. 3:3) who would disbelieve this wonderful story, actually anticipated such objections by referring at the time to an outside, uninspired, contemporary writer, who had recorded that very circumstance—the writer being none other than Jasher the Upright, who from his name would scarcely be suspected of writing anything but the truth.

But it would be as absurd to suppose that those lost books once formed a part of the sacred canon, merely because they are referred to in the Scripture, as it would be to say that some of the writings of the heathen poets be considered as a part of the Bible, merely because Paul in addressing the Athenians made a quotation from them when he said, "As certain also of your own poets have said, For we are also His offspring" (Acts 17:28).

In this connection we may refer to those very interesting discoveries made in Egypt as recently as 1897 and 1903, of some torn

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Dr. Bob Jones Says:

My son Bob and I have been traveling all the summer. He has been west of the Mississippi River, and I have been east of the Mississippi River most of the time. We have gone to centers where we have had banquets attended by our students, alumni, parents, and other friends. We have praised God this summer as never before for the loyalty and faithfulness of most of the young folks who have gone out from Bob Jones University. Out of the hundreds who have graduated and gone to many parts of the world, naturally some of them have had spiritual lapses, and some of them have maybe lost their old fervent loyalty, but at least 95 per cent of our graduates have stood every test they have had to meet. They want us to keep this institution as it has been through the years. Our boys and girls who have graduated from Bob Jones University and are building homes hold up their babies and ask us to keep Bob Jones University like it is, and we are going to keep it like it is. Under our by-laws and charter, as long as the United States government holds together, this institution will have to be closed by law if it ever surrenders to liberalism in religion or liberalism in character building.

We are asking you Christian people to build a wall of prayer around our school. We are determined by the grace of God that Bob Jones University is going to be a base of aggressive, uncompromising, fighting orthodoxy. It is not only going to be an orthodox center, but it is going to be a center that stands for the old-time principles of decency and discipline in this day of low standards, when even many of our orthodox Christians are pussyfooting and compromising. We expect sa-

tanic attack, but we can put on the armor of God and get ready for the battle that is ahead of us for the next few years.

We are again asking for your prayers. Pray God to give courage to all of our faculty and students and executives that they may by the grace of God stand the test that we expect to have to face in the years that are ahead of us.

You friends have stood by us financially and have helped us by contributing to our Student Loan Endowment and Missionary Fund and have made it possible for us to help students who could not come here without the assistance which you have given. Please keep on sending us money as the Lord leads, but we had rather have prayers than money. We need money to help young people, but Christian educational institutions in this day need courage more than they need dollars; so pray God that He will give us spiritual backbone and red-blooded, uncompromising Christian courage in these days when that sort of courage is so greatly needed. We have never taken a high, uncompromising Christian stand since the school started but what God has given us a pat on the back. We have contributions coming in this summer, and we have more student reservations than we have ever had at this time of the year, and that is in spite of the fact that we have been more careful about the type of students we take this year than ever before. As the Lord leads you, please send some money to help these students that cannot come without help, and above all, pray for us. Thank you and God bless you.

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All About the Bible

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scraps of papyrus containing what purport to be some of the sayings of our Lord in Greek, known as the "Logia," which have awakened so much interest, and raised so many questions, as to whether they should be looked upon as inspired, and be reckoned as a part of the Scriptures. But there need be not doubt or difficulty at all about the matter, for the Scriptures distinctly tell us—as, indeed, seems most natural—that there were, besides the inspired gospels, many other uninspired accounts, written by good men, of the things that happened in Christ's day. It is to this that Luke refers in chap. 1:1, 2, when he tells us that "many have taken in hand to set forth in order a declaration of those things which are most surely believed among us," etc.

And these "Logia," or "Sayings of our Lord," doubtless form one of those many uninspired accounts of Christ's words, written no doubt from memory, and as a consequence they do not altogether agree with the inspired records of the evangelists; and, of course, have no place in the canon of Scripture.

As to the second question—viz., how the canon of the Bible was settled—it may be interesting here to mention that, while it is quite impossible to fix any exact date, yet it seems clear the canon of the Old Testament was generally recognized as settled somewhere between the days of Ezra and Christ. According to Dr. Jacob's *Bible Chronology*, Ezra arranged all the books of the Old Testament in order about 457 B.C. (excepting Nehemiah and Malachi, whose prophecies were written later). Josephus and even heathen historians witness to this fact.

As, however, the whole of the Old Testament was translated into Greek more than two centuries B.C. (see Septuagint), the canon must have been settled before then.

That of the New Testament does not appear to have been fully and finally recognized as settled until two or three centuries after Christ. In any case, in A.D. 397 the Council of Carthage published a list of books which were then acknowledged as genuine. That list contained all the writings of the New Testament without exception as we have them now, although many of the books were acknowledged as canonical long before that date.

How, then, did the inspired writings come to be recognized as the Scriptures of God, and to hold, as they do today, an absolutely unique place among all the other writings on the face of the earth?

Some of the books, especially the Pentateuch—i.e., the first five books of Moses (Genesis to Deuteronomy)—were from the first regarded by the Jews as the very utterances of Jehovah, their divine origin and authorship having never at any time been questioned. Indeed, these books of Moses hold to this day a higher place in the minds of Jews than any other part of Scripture; so much so, that every Jewish synagogue throughout the world has at least two or three copies of the Pentateuch, although in many cases they do not possess any other parts of the Old Testament. The Samaritans actually reject everything but the Pentateuch.

With some of the other books, however, it was different—that is, their true character was not at once discerned. All, however, in course of time were ultimately recognized as having come from God; and, although they have been collected and arranged in their present form by human hands, their selection from amongst all other literature was not left to the caprice of any man or body of men, whether church or council. Indeed, this was the fatal mistake made at the Council of Trent (in 1545-63)—which, by the way, was practically a Roman Catholic Council, being presided over and controlled by the Pope—when they decided that the fourteen uninspired books of the Apocrypha should be included in the canon of Scripture! But any child can see that that decision cannot really alter the true character of those uninspired books, which were

written nearly two thousand years previously, any more than spurious metal can be converted into gold by being hall-marked! As Luther truly said, "The Church cannot give more force or authority to a book than it has in itself. A council cannot make that to be Scripture which in its own nature is not Scripture."

How, then, was this all-important matter settled? It was decided by the internal testimony and intrinsic value of the writings themselves—just as the true character of a tree, though questioned, and even vehemently denied, for a time in the dead months of winter, will, nevertheless, soon be established beyond all doubt—not on the authority of some expert gardener or association of gardeners, but by its own unanswerable evidence in the flower and fruit it bears.

So with the books which form the canon of Scripture. It seems to have been the custom for the inspired writers to deliver their writings to the priests to be placed by the side of the Law for safe keeping (Deut. 31:9). Josephus tells us that this practice was always followed, copies being made for personal use by kings and others (Deut. 17:18). But when first these sacred utterances were made and put in writing, they were in some cases only recognized as the "word of the Lord" by "the poor of the flock" (Zech. 11:11), while by others they were often indignantly repudiated, and the writers themselves were imprisoned and slain (Jer. 36:5, 23, 24).

But sooner or later the tree was known by its fruit; and those very writings which were at first rejected, became in course of time honoured and revered; until every part of the true Word of God, which is declared to be "living and powerful" (Heb. 4:12), asserted its own authority. Though written by man, it came to be recognized as the voice of God; and has ever since been regarded as such—in the case of the Old Testament by the Jews, and in the case of the Old and New by the whole Christian Church.

And the very fact that those other books have been allowed to pass so completely away, is sufficient proof in itself that they never were intended to be included in the canon of sacred Scriptures; for had they ever formed a part of the true Word of the Lord, they must in their very nature have remained to this day, since it is written, "The Word of God, which liveth and abideth for ever. . . The Word of the Lord endureth for ever" (1 Pet. 1:23, 25), etc.

But instead of abiding for ever, what has happened to them? They served their little day and generation, and then, like their authors, fell on sleep and saw corruption. The fire that is to try every man's work, of what sort it is (1 Cor. 3:13), has in a sense tried all those writings; and what has been the result? In comparison with the Scriptures they have proved but dross, and hence, like all other dross, they have perished; while those books which form the canon of Scripture—tried by the same process—have proved themselves to be as silver, tried in a furnace, and hence they have not perished, but are "purified seven times" (Ps. 12:6).

As Dr. George Salmon, in his Introduction to the New Testament, says:—The Scriptures "by their own weight . . . crushed all rivals out of existence."

So the removing, as it were, of those lost books is perfectly natural—"as of things that are made, that those things [like the Scriptures of God] which cannot be shaken should remain" Heb. 12:27).

And we can almost imagine we hear the Scriptures saying of those lost books, as John, writing by the Spirit, said of certain professors whose spurious character had been discovered: "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest that they were not all of us" (1 John 2:19).

Chapter 5 Existence of the Bible —A Wonder

Now consider for a moment how the mere existence of the Bible in our midst today, is in itself a standing miracle.

As we have already seen these oracles of God were committed to the Jews for safe keeping; but, although they abound in the severest denunciations of their ways, and again and again foretell their destruction, so that the most natural procedure would have been for the Jews to rid themselves of the whole thing; yet, instead of this, age after age they preserved these Scriptures with superstitious care.

The enemies of the Jews, moreover, have always been the enemies of the Bible. Indeed, in all the great and dreadful Jewish persecutions from Antiochus Epiphanes downwards, the chief aim of the persecutors has ever been to destroy the Book that made the Jews what they were. Infidels also have from time to time spent their strength in trying to destroy the Bible; while Rome has done her best to burn it and its readers out of existence.

And yet this very Book rises up today like a phoenix from the fire, with an air of mingled pity and disdain for its foes, as much unharmed by their puny attacks as were Shadrach, Meshach, and Abednego by Nebuchadnezzar's furnace.

Indeed, the Book is not unlike the Irishman's wall which was built four feet wide and three feet high! When scornfully asked why he had been so foolish as to make a wall wider than it was high, the Irishman promptly replied: "Bedad! I built it that way, so that if the storm should come and blow it over, it will be higher afterwards than it was before!"

So with the Bible: in spite of all the storms of criticism and infidelity that have for ages beat upon this Sacred Book, it holds from every point of view a higher place today than ever it did before!

One society alone (the British and Foreign Bible Society) since

its formation in 1804 has issued over 409,000,000 Bibles; while in the year 1930 over 12,000,000 copies were issued in 643 languages. This represents on the average: 1 copy every 3 seconds day and night;

22 copies every minute day and night;

1,369 copies every hour day and night;

32,876 copies every day in the year. And it is deeply interesting to know that this amazing number of Bibles were dispatched to various parts of the world in 4,583 cases weighing 490 tons!

Now think what this means—that one average day's output, if piled up one upon another, would make a column half as high again as the cross on the dome of St. Paul's Cathedral; and these columns of light and truth, pouring forth every day in many different languages to all parts of the earth, and this from one society only!

It is, moreover, a very significant fact that large numbers of Hebrew New Testaments are now being circulated amongst the Jews, who are reading them eagerly and with interest.

Voltaire, the noted French infidel who died in 1778, said that in one hundred years from his time Christianity would be swept from existence and passed into history. But what has happened? Voltaire has passed into history; while the circulation of the Bible continues to increase in almost all parts of the world, carrying blessing wherever it goes. For example the English Cathedral in Zanzibar is built on the site of the Old Slave Market, and the Communion Table stands on the very spot where the whipping-post once stood! The world abounds with such instances.

Oh! how grandly true are Whitaker's words:—Steadfast, serene, immovable, the same

Year after year . . . Burns on for evermore that quenchless flame; Shines on that inextinguishable light.

As one has truly said, we might as well put our shoulder to the burning wheel of the sun, and try to stop it on its flaming course,

as attempt to stop the circulation of the Bible.

And yet, in spite of all this, there still exist the following appalling facts, as stated by the late Lord Northampton at the centenary meeting of the Bible Society in the Albert Hall, London, on March 7th, 1904—viz. "There are in India 74,000,000 of our fellow subjects, who have not yet seen a single text of the Bible in a language they could understand. There still remain 108 languages and dialects into which not a verse has been translated; and three-tenths of the world's population are still without the Word of God!" (Times, March 8th, 1904).

(From the book, **ALL ABOUT THE BIBLE**, 324 pages, \$2. Order from **Sword of the Lord Publishers**, Wheaton, Illinois.)

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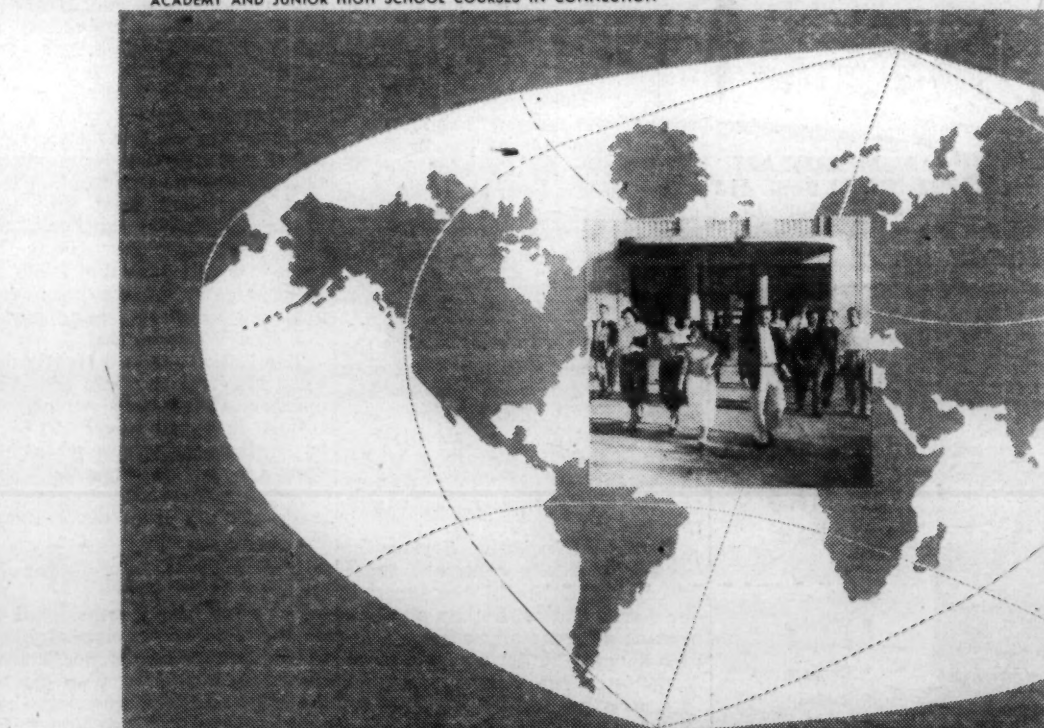
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